TREATISE

RELICION AND GOVERNMENT

WITH

Reflexions ypon the Caufe and Cure of Englands late diffempers and prefent dangers.

THE ARGVMENT

Milester Pricilians be left dangerous to the foul, and succession to the State, then the Roman Catholick Religion?

THE CONCLUSION

That Piety mad Celley are mistaken in provering Presestatory, and prejuniting Popers by small and Sanguinary Sances.



Permitto Soperiorum, Aut Dom: M. DC, LXX,

THE PERSON AND THE MOVE THE

Legacione de Caulo de Concercio de Concercio

THEMEN

THE CONCETSION

the release and Profess are missaken in promoting Traces and and Sanguinary Plaints.

traditio supercourts. Lat Dom: M. E.C. L. T.

TO THE MOST ILLYSTRIOVS

PRINCE

THE DVKE OF

BVQVINGHAM &c.

Com May is please your Graces const like the

HE inconfiderar censures of half with the Centrice have canonized the custom of dedicating books to great persons at least they lave so extenuated the crime, that I despair not to obtain jour Graces Pardon for the present anne to this result, without your consent or knowledge. But if the veneral custom be not a lawful croule for my ambitious of the fault from my self-the Author, and lay it on the Aigument of my book, which is so proper for a person of some Graces high birth, profound judgment, and publick grait.

teath, do to the wide per come work to could be aftered to any other; The Augument; M. Lord of this Book, is Liberty of Confeience, which is the most read looking what the property is the minimal bindrated of our feath, and the only human propagative the cannot be feat to forfeited. Though our felver be flaver, our thought an free, and to smach our own, that more but the forest that of heart can know them. God himself dock over the richness special our opinions; when he command a new things them, he dock not compell us by more and pendatics, but convinceth up by realter and ourseles.

My Love, Princes are called Controlled Services and therefore ought to finite divin participate. How made therefore ought to finite divin participate of barrances from consoling mens Confederates in the control of th

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. They be med to conferentions and convenient Camores succellos ans other sovertions charine incorporated into the laws of their Dominions nons, wherey the Inquificors are directed to pum ne, or precented reformations of Religion and their the first Protestant Reformers in England durk not blish their doctrin viitill thefe flatuts against hereisks has bin repealed by Act of Parliament 1. Edn. 62, the lings ficors precent not rotal by human commission again mens opinions; they proceed as forritual Paltors, and the Apostles Succellors, and thereore endeavor alice the oblinat Nonconformate by producing this lands of learn a and leaving witheles to otolice their the Roman faith is built youn the very fame Apoltolical revelations realous and muracles, wherey the property Church and the Catholic world his but convered Ragamim to Small ramy a sur our reagust pour for Son guinary flatuits purish men for adhering to the ancient abo authentick Religion of Christendom, and for not embla cing a new interpretation of Scripture for water there's no credible relimony, or proof, that it is the Apolto. licals neither is there as much as a pretence of any miracle to confirm Protestancy, or that monthrous Shee-Suprems which was imposed upon men only to make de Ballens daughter Queen of Englant, and to exclude the right heirs and now reigning family from the Crown. Not withNotwithstanding this great disparity, M. Lead between the severity of the Inquiption, and of our penn statuts. J wish both equally exchange from this Monarch, and this to compulsion be used against Conscience, but that every one be left to choos his own Religion, according to his capacity, it being likely that none will have a greater care of laving any mans soul, then himself, who is more concerned theris, then any other, whether Prince, Parliament, or Pastot. That God may inspire into every soul that one sixth without which none is saved, ought to be the only common prayer imposed upon us; for that by this vintomity of prayer every man is left to his own Inquisitor, which is much more agreable to our genious then that of Spain, and more likely to make us agree a mongst our selves, then any penal of Sanguinary statuts; all which I humbly submit to your Graces ludgment, beging your Pardon for this trouble, and your protection for this Treatife.

Tour Graces most obedient and most

JOHN WILSON

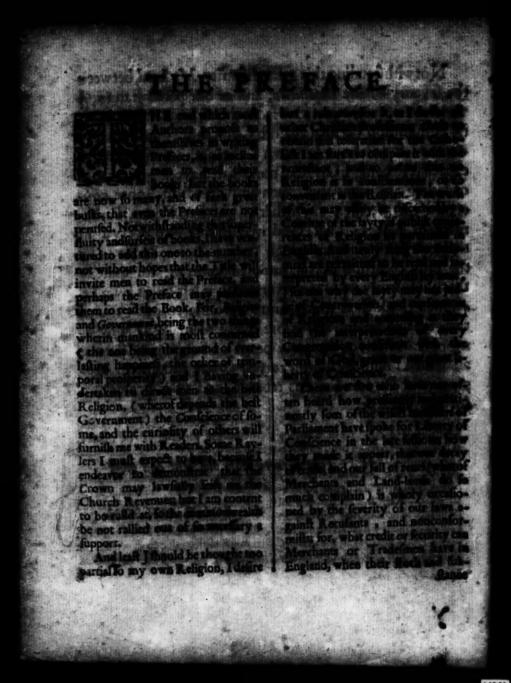
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fince , may be legaly conficated, whenfoever they refuse to take an oath, or frequent a Church, contrary to their conscience? what commerce or correspondence can we expect from beyond the Seas, when he that this day is an able Banquier amongst vs, to morrow must turn Bankrupt, if he will not concrefait himself a Conformist. The Tenants Cattle and Corn may be feifed vpon and by confequence the Landlord deprived of his Revenue) when foever a ceremonious Parson, or an officious Church-warden, or a malicious neighor will inform, that they come not to the common prayer, or Communion; fo that the Nonconformists being two parts of England, in a few years two parts of the Kingdom will be destroyed.

If our penal flatuts against Nonconformists, did make this Monarchy as peaceable as they make it poor, perhaps som Polititians might think it advisable to continue them. But seing it is impossible to govern an empoverish't multitude without a standing Army (which England will hardly brook) and that Religion persecuted makes Rebellion plausible, all disinteressed persons may with reason admire, that the Bishops themselves do not press and pray for liberty of conscience. For, chough they should be fo short-fighted as not to forefee future inconveniencies, yet they cannot be for infensible as to forget the former effects of persecutio. And they will find great difficulty in perfusding even the most devoted to their own calling, that the same cause will not produce in 70. the fame effects we have felt-fince 40. If they imagin that their spiritual consures will prevail against the temporal power of a discontented multitude, they must maintain (contrary to late experience) that God will work Miracles to support the Church of England against Presbyterian sectaries. § As for the Kings restauration I confessit looks like a Miracle, but why our English Bish ps should attribut so great a blefling rather to Gods will of countenancing their strange caracter, then to his will of continuing lawful Monarchy, or of manifelting the late Kings innocency, or of rewarding the constancy, and of relieving the indignity of the Cavaleer party, can never be understood by any that knows the grounds of our Protestant Episcopacy, and how it was raised by Q. Elizabeth rather to exclude the fuscession of the Stevards from the Grown, then to establish a succession of true Bishops in the Church. There is much more reason to think that his Majesties restauration was decreed

by God in order to the performance of his *Declaration at Bredd* for liberty of conscience, then in order to the non-performance of so publick and

folemn a promife.

Aud albeit I cannot fay that our defired peace will be so absolutly for cured by liberty of confcience in England, as it is in other Countries by the Tenets and vniformity of the Roman Religion: yet is it manifest, that persecution for promoting Prelatick Protestancy will ratherincreas our confusions, then work our conversion; not only becaus the nonconformifts, are the more numerous. party, and by confequence can hardly be forc't to obey laws against their. Consceince; but also becaus it is confelled by the very Prelaticks, that Christians may be faved though they do not conform to the Church of England; nay they must grant, that fuch as do conform to its doctrin and disciplin, may be damaed for fo doing, becaus it is a fallible (and by confequence for ought they or any one knows a fals) Church. That a Church believed by the members. therof to be infallible, and the only way of falvation, doth perfecute fuch as revolt from its faith and obedience is thought by fome a rational (though by me a rigorous) practife: but that the Church of England, wheref it

is a fundamental Article, that the whole visible Church , or all Chrisftian Congregations (and by confequence it felf) hath erred, crmay. err in doctrin, should persecute such as revolt from it, or men of a contrary persuation, for having a stronger faith, grounded vpon Christs promisof never forfaking ve, and a better opinion of Gods providence, and of their own Churches doctrin , feems not agreable to the rules of the Ghofpel, nor of human prudence. For, whether the Protestants sectaries perfuafion of their own privat spirits infallibility, or the Roman Catholicks belief of their general Councells infallibility, be true or fals, the Church of England will never be able to perfuade or prove , that any Christians ought to be perfecuted by penal and fanguinary flatuts, for not exchanging that affurance of Divine faith which themselves are persuaded they have, for a bare Prelatick probability of the fame faith; or for a confessed possibility of being mistaken in the doctrin of falvation. Sting therfore of two evils the leaft ought to be: chofen, and that if liberty of confeience be an evil, it is a less one then perfecution, becaus it will cause less. dangers and disturbances in the Nations, then laws which force the Prelatick probability, and uniformiwell of piety as of policy, to continue the penal and languinary flature in favor of the contelledly fallible

Church of England,

And when I plead for liberty of conscience in England for Presbyterians and Fanaticks, I hope it will not be ill taken that I beg the fame freedom and favor for Roman Carholicks, especially if I prove (as I have vndertaken) that our principles are not only more found in point of Christity, but more fate in order to the government, then any others. And though it be a common and true faying, that the greatest Clerks are not the wifelt men, and by confequence, not lo fit to prescribe rules for governing as wordlings that are not Divines, or as wranglers that are Lawyers; yet I humbly conceive that when the misfortunes of a government proceed not from want of judgment or resolution in the Councel, but from want of faith, or (which is the fame) from an acknowledged uncertainty of faith in the Church, Catholick Divines (feing we are unanimous in matters of Christian belief and do perfuade the best partof Chri-Atendom that our Church is infallible in the fame; and if heard, we doubt mot to prevail with these British Naions also to credit vs in that important point, however improbable, is may feem to them at first fight) I hope this supposed, we Catholick Divines may without offence pretend to be better able to shew and salve the spiritual fore of this state, then any Protestant Statists or schoolmen, who want sufficient unity, and assume of faith in themselves, to make their cure and care credible to others.

Seing therfore the foundation not only of Christian Religion, but of a peaceable government, doth confift in a firm persuation of the people governed, that the doctrin professed and established by Law is infallible, and of Divine inspiration, nor of human invention; and by confequence that the decrees and determinations of the State (which in all Govern ments ought to be proportioned to the doctrin of its Church) are laws full, and intended for the common good; not deligns, or devices to fool the multitude, feed the ministery, or favor the loveraign; and that not only evidence of falthood, but vncertainty of truth, in matters of Chris flianity, must needs render the Church and State that profess fuch an vacertainty, fo weak and contemptible, that the ful jection to either cannot be otherwise secured then by the force and fear of a flanding Army and that fuch a fubjection doth favor

more of a Turkish slavery then frea Christian Society, or of a civil subordination to publick authority, and (therfore) is the cause of continual discontents, and frequent rebellions; and that no Church but the Roman Catholick, doth as much as pretend, or can perfuade, its own infallibility in matters of Religion; feing I fav all this is manifest by reason, and our wofull late experiences, I question not but that the Parliament will be pleafed to take ingood part this humble proposal of saving our souls; and of fetling this flate, by the doctrin of the Roman Catholick Church, and by the Revenues of the Protestant Prelatick Clergy; especially if the corruptions of Scripture, and fallifie carions of Councells and Fathers wher with I do charge that Clergy (and wherby alone they maintain their Protestancy) be cleerly demonst Arated in this Treatife; and patiently heard in a publick Trials

It's now above a Century of years fince the great Statistical of England have employed their wit and industry, in deviling how to fetle Monarthy upon Protestancy; but (under favor) we Catholick Divines do likew (and all Protestants may suspect by the success) that in so great an affair they have proceeded like unskillfull Architects, that busy themsel-

ves altogether in proportioning and adorning the superstructures, with out inquiring into the strength and foliday of the foundation They miftook fand for stone, fals translations for true Scripture, a lay ministery. for a lawful Clergy, a temporal foveraignty for a spiritual supremacys: They layd for the first stone of their Newfabrik, a fworn spiritual rebellion (the oath of fupremacy) against the chief Prelat and common Father of all Christendom S. Posero Succesfor. No marvail-then if this fundation on yeelded, and the whole fabrik fell to the ground in our late diftempers for , by an evident parity of reason it must be concluded that it is as lawful for Protestants to depole Kings, as Popes, by vertue of their privat and arbitrary interpretations of feripture. If not with standing the legal and long possession or prescription, of a fuprem spiritual superiority, the Bishop of Rome may (by the principles and prerogative of Protestancy) be reformed, and reduced to be only Patriarck of the West, or a privat Bilhop; what temporal foveraignity can be abfolute or fecure among Prorefants? The fame arguments, the fame texts of Scripture, the fame spirit, the same interpretations of God's Word, that Luther, Calvin Crammer and all other Protestants objected as

painit the Popes supreme spiritual authority, did the Presbyterians, and other Protestants press (by an vninswerable paralel) against the late King's temporal Soveraignty. Wherfore it is much to be feared that notwithstanding the extraordinary prudence of our government, we shall be frequently involved in as great troubles and dangers, as formerly; and that the privat spirit, and English Scripture (interpreted by Proteftants) will prevail against lawfull Monarchy, whenfoever the like circumstances do concurr; viz. a Zealous Parliament, a mild King, a covetous Clergy, a stubborn people, and resolute Rogues to lead them, and declare to the Multitude their own strength, as wel as the fundamental principles and priviledges of all Protestant Reformations.

In Catholick Common wealths all these circumstances do meet (the principles of Protestancy only excepted) and yet the Catholick subjects remain immoveable in their obedience in regard of the credit and authority of their Church and Clergy, which in privat consessions, and publick exhortations community incultat, how inconfistant any privat or arabitrary interpretation of Scripture (and by consequence any pretext of inperiority over the Soveraign) is,

with the Christianity and obsequioutnes of Catholick faith; and how principal a part it is of that faith to believe not only that the Church is infallible in its doctrin, but also that temporal Soveraigns are Gods Viceregents, and absolut in their government, and therfore as fuch, ought to be revered, and obeyed. And when (by reason of heavy taxes, or other fuch accidents') the fire of sedition fomtimes breaks forth among Catholicks, it is (generally speaking) suddenly quencht by the authority and feverity of the Clergies Censures agamilt the Authors, or by the devotion and reverence which even the most Irreverent of our profession exhibit to the Bleffed Sacrament of the Altar, that is shewn (vpon such emergencies) to the mutinous people, which (notwithstanding their fary and madness) immediatly fall down to adore their God and Redeemer ; and for respect of him (whom they beleeve to be realy prefent) are appeafed or at least give ear to their Paftors reasons and exhortations, with more patience and better fuccess then any Protestant people in the like occasions. Wherfore though we Carholicks should grant (as we neither do, nor can) that the Protestant or Prelatick reformation is as fafe a way to Heaven, as the Roman Religion, yet

methinks fuch Protestants as desire to live peaceably, or govern prosperously, ought to preserr Popery be-

fore Protestancy.

That K. Henry 8. in the heat and height of an amourous passion was fo blinded, that (to fatisfy his carnal Just) he assumed and annexed a spiritual supremacy to a temporal Crown may be attributed to the fondness and fancies of love. That a Babe (K. Edward 6.) was taken with fuch a bable as that fame supremacy, may be imputed to the tenderness of his age, and to the imprudence of his Vncle and Protector Somerfet, who by promoting that Oath, and the Protestant reformation, put the Kingdom into a Babylonical confusion. That Dud-Ley Duke of Northymberland (feing the Church and state so confounded) did ground a title for the Lady Fane Grey, and for his own fon to the Crown, vpon the principles and Zeal of Protestancy, is but the ordinary practife of Politians; that the Lady Elizabeth did remive her Fathers fupremacy and the Protestant reformation, wherey alone thee could pretend to be legitimat (against two acts of Parliament never yet repeald) is not so blameable in her, as in them that but four years before, had by an vnanimous vote in both Houses declared An Bullens marriage voyd,

and that fame fupremacy, and Protestancy to be herefy. That K. James did pardon and promote his mothers murtherers, and conform himself to that Religion wherby thee and himfelf had bin fo long excluded from their right, was great clemency, or a cuning compliance, without which he could hardly have compaffed his ends, and reftored the line of the Stenarts to the British Empire. That K. Charles 1. did endeavour by Ordia nances and Laws to restrain and reduce the variety of Protestant opinions (grounded vpon the liberty of interpreting Scripture) to some kind of vniformity, and fubordination to Princes and Prelats, had bin an act of great prudence if it had not shaken and shock't the very fundation of all Protestant Reformations, that confists in an arbitrary interpretation of the obscure Texts of Scripture, from which foundation and fountain nocessarily flowesh the priviledge of denying obedience to alkivil and Ecclefialtical authority that commands any thing contrary to those interpretations of Scripture, wherby every privateperson, or any leading men of the Protestant Congregations will be pleased to direct themselves, or guide others. That the Zealous and precife fort of Protestants did convene, and covenant against the King and Bifhons



lishops, for endeavoring to deprive them of this their Evangelical liberty of the Reformation, was but a natural refult of the fame fundamental principle of Protestancy. That Oliver Cromwell by counterfaiting Zeal and piery, and by humoring the priwat spirits and interpretations of Protestant Sectaries, did ruin his King, and rais himfelf from a mean fubject, to be absolut Soveraign, needs not to be enumerated among the casualties, or favors of fortun, there being not any thing more feafible then to dethrone a Protestant Monarch by his own Religion; because it is nothing but an arbitrary interpretation of Scripture, and by consequence gives fuch a latitud for justifying rebellion vpon the score of refining the reformation by a new fense of Scripture, that every Protestant (without violating the principles, but rather flicking to the prerogative of Proteftancy) may embrace any more pleafing and popular fense of the Text, however so prejudicial it prove to his lawful Soveraign, or however contrary it be to the fense of Scripture established by law, or by acts of vniformity.

But, that notwithstanding so many warnings and wars as we have had, so great and grave a Councel as the Parliament of England, should think

fit to continue the fame vnfuccessfull cours of fetling Monarchy, the fame statuts wherby Q. Elizabeth excluded the right heirs and now reigning family, the same fundamental Tenet of the Reformation wherby every fubject is made interpreter of Scripture, and by confequence Iudge of his Soveraign, and of the Government (which must be subordinateto Scripture) is not only to me, but to the Christian world, the cause of greatest admiration. And becauseevery Religion hath some incomprehenfible mysteries, I will number this among those of Protestancy; but withall must beg pardon for thinking that it is rather against, then above reason; for, to grant the principle, wherupon the independency or Soveraignty of every protestant subject is grounded; and yet to make Acts. of Parliament (in favor of the Church of England) against the same subjects independency, or Soveraignty, is a kind of contradiction. So discerning a people as the English, can hardly be hindred from feing the manifest connexion that is between the protestant fubjects liberty of interpreting Scripture, and the not submitting their judgments, or actions to any human laws or Government, if contrary to their own interpretations. And fo Religious and scrupulous a people as

they are, will not be easily persuaded, that an Act of Parliament is sufficient to dispense with their obligation and inclination of sticking to that fundamental Tenet of Protestancy.

I confess that in some Countreys (as in France) the Protestant people are now kept in fo great subjection, that they dare not go fo far as the principles of Protestancy lead; and in other more Northern Climats, they are of fo dull and peaceable a conftitution, that they want either curiofity to examin, or courage to affert the priviledges of the reformation; and therfore are apt to submit their Iudgments (by an implicit faith) to the opinions of Luther, or Calvin, or of their own Clergy. But with us, where every one thinks his own spirit as edivin, and his Iudgment as good, as that of Luther, or Calvinsor of the Bilhops; where the floutness and stubborness of our nature makes us venture vpon any thing whether facred or profane, where every Peafant is warranted by the law, to question the prerogative of his prince, in such a Countrey I say, and in such a constitution of the Government, it is not to be expected, that men will be less contentious in the Church, then they are in the Courts; nor content with less then with that supremacy of judicature allowed by the principles of

Protestancy to be the spiritual birth

These are some of the inconveniencies whervnto the government is lyable by the principles and profession of Protestancy; and though I humbly conceive that nothing but liberty of conscience can, content so many differting parties, yet I am of opinion that before fuch a liberty be granted, fome previous conferences concerning Religion, (like that of Hampton Court in K. Fames his reign) be allowed , but without excluding from those Conferences Papifts, or any party that will offer to give reason for their Religion. For, as to accept of a Bill of comprehension before men examin the confequences and qualifications of the Religions comprehended may breed greater confusion : so to except any Christian Religion from being examined, doth argue that in our Conferences we consult not conscience But it is to be feared, that education and interest (the two greatest projudices not only against truth, but against the examination therof) will-make the Bishops and their Bigots avers from any conferences of Religion, wherby their ritle to the churchs-livings may be questioned. They will pretend and preach, that it is against the rules as well of piety as of policy toin-

quire into the trueb of doctrin, or into the right of pollelion, after 100. years prescription : But they do not confider, or at least would not have others confider, that the Roman Catholicks prescriptio of 1000, years in England, and our Prelats legal pollefsion of lands for the same space of years, was not judged by Q. Elizabeth? Bishops, or Parliaments, a fufficient Plea against the pretentions of the Crown to the Church revenues, notwithstanding the Church (then) was thought to be infallible in docum; and the revenues therof were first intended for, and annexed to the Prelats and preachers of the fame Roman Catholick doctrin and Church Now, if the Protestant Bishops think that the Catholick Bishops were legally and lawfully dispossessed of theirrevenues and their Doctrin legaly and lawfully condemned, and changed by Luther, Calvin Crammer, or the Prelaticks interpretation of Scripture, confirmed by Act of Parliament; how can they imagin to make the world believe that it is now either a in or facriledge, to be dispossessed themselves of the Church revenues. by an Act of Parliament, confirming s probable an interpretation of Scrip ture as theirs, on as that of Lather, or Calvin is; especially seing they confels their doctrin fallible, and that the revenues were never intended (by those that gave them) for preaching or promoting any kind of Protestancy i Doubties this incoherency, and their backwardness in reasoning of Religion, will render their Zeal for the Church revenues, as much suspected, as their forwardness in perfecuting tender Consciences, hath renderd their persons odious.

And that there may be no ground for them to work voon, nor to doubt of the Roman Carholick Clergy Toyalty and fincerity in petitioning and prelling for publick conferences of Religion, it will be found (I doubt not) in case any fuch security be defired, or valued, that we shall as readily now, as in Queen Maries reign, refign all the right we can pretend to the revenues of the Church, and (as then) bestow them upon the Crown, for the use and ease of our Country. By this it may appear, that we have no delign, but the duty of fubjects, or the devotion of Chris ftians, in defiring that the Protestant Clergys title be examined : But they deterr the illiterat layty from this necellary scrutiny, by often repeating the word Sacrilege, without declaring its lignification. We know (and fo do they) that it hath bin the ancient pra-Rife of God's Church, to contribut with all that is Sacred (without the

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least fear or scruple of Sacriledge) to the maintenance of the State, when the layey is so much empowers he with wars and taxes as we are both in England and Ireland. Wee fee that in all Catholick Countreys the Glergy doth imitat the example of the ancient Church in the fame practife. Why our English Bilhops, Deans and Chapters, ought to be exempted from so reasonable and general a cufrom, valels it be that they are burthend with wives and Children, I do not vinderstand. But fure their having wives and Children can neither make their revenues more Sacred, nor their Contributions more Sacriledge, on cases of publick necessity. As a competency of maintenance for hemselves, and for their Childrens ducation and application to fome onest Trades, is an act of Charity: to to apply the rest of the Church revenues to publik uses, for foldiers, and feamen, and to the payment of the Crown debts, is not against Chri-Hianity.

In the conclusion of this Preface I must endeavor to excuse the bulk of my book, and the positivenes of my Assertions. For the first, I could hardly draw into a nareower compass so transcendent a subject; and yet I have placed in the end of this Treasile as Index, wherin the substance of the

whole book is contained to the end every one may find out with eafe any point he hath a mind to read As to the politi vener of my affertions, most of them being articles of my faith, or deductions from my Creek I could not but utter them in the Foor of our infallible Church. But becaus Pipeak. to Protestante char condema our infallibility, I attempt to demonstrat their centure against the fame is as raft, is they fancy our belief is ridiculous I must allo ingenuously confels, that it is part of my delign, to diminish the authority of the Protefrant and Prelatick writers; but leing my arguments are taken out of their own writings, and are no other then their wilful and vodeniable fallifiestions of Scripture and Pathers. I hope none that detelts to horrid a grime, will condemn my Cenfure, or defend their credit. Whether I have bin faithfull in feeting down their feltifications, I must submit to the Judgment of my Readers was also beg pardon for intermeding with fo much of government as necessitily depends of Religion, and ought to be proportioned thereme ! ou Protection Statefmen, will not will pardon, but protect me, when they reflect upon the impollibility there is of regulating the motions, or uppealing the minimies of a body po-

litik, by a faith fo vncertain as that of the fallible Church of England; Scripture is, when left to every prigor by a rule of Religion fo appli-, vat mans arbitrary interpretations



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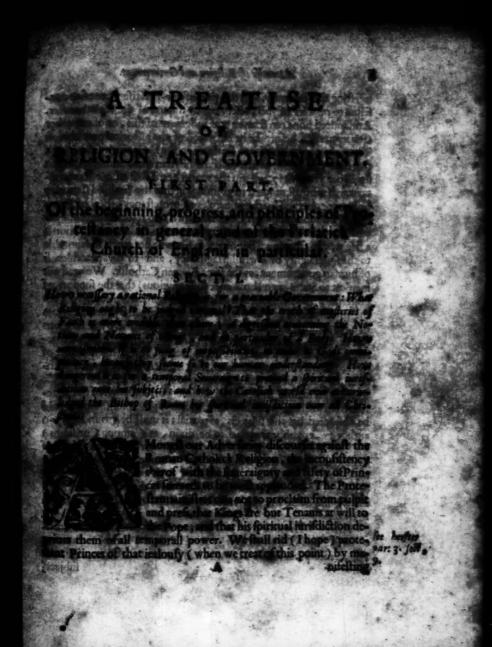
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The Absence of the Author; and the Camposuor's not understanding English, have occasion'd many Faults: The Author is not Conscious of others, than what are here Rectified: However, if either through Mistake of the Pen, or Press, in such a multitude of Quotations, any thirg happen to be found amis; the Candid Reader is desir'd to Correct with his Pen.

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ERRATAS.

. r. Efay 60, 16. p. 186 l. 22 for 209 r. 294 p. 1861, 23 for for, to p. 187 L. . 12 for Hemnitius v. Komnitius, p. 187 1. 13 for Paregraf Nationes t. Peregrinationes, p. 188 L 3 for Remaman r. Remanam p. 188 L 13 for grea · r. great, p. 190 L. 11 for 315. r. 15. p. 190, l. 24. for 418. r. 264. . p. 196 1. 13 for of r. of p. 202 1. 10 for is r. if p. 203 1 30 for buth r. · but, p. 204 1 3 for bumone r. bum. p. 219 1 34 omitted thefe words . feq. An Arbitrary Religion has at many Supreams at Subjects, p. 2201.14 . for think r. thing p, 223 1 24 for and r. ad p. 225 1. 26 activitate r unitate . p. 232 1 5 for Palon r. Polit, 232 1. 12 for Jower r. Tower p. 134 1. 12 ommir-- ted the word They, p. 243 1.6 for new r. new p. 246 1. 15 for by r. be p. 252 1. 2) for Zeal r. Seal, p. 262 l. 10 for retain'd r. certain p. 269 l. 4 for byr. but . p. 269 l. 10 for them r. then p. 2721. 28 for profeffing r. Prophefring p. 2741. . 19 for after Birthright, is omitted these words, ina Prerogative p. 2111. 20 . for frain r. fain p. 277 1, 28 for agree r. argue, p. 279 1. 17 for Scruting r. Scru-. tiny, b. 30 R 280 for omitted the word not before Prelatick, p 202 l. 7 omitted . the word Ensuing, p. 292 l. 8 for but r. and, p. 292 l. 24. It is not the part of . Reason, Ov. These and the ensuing words, until the Subfill. 1. are misplaced. , and ough to have been Printed immediatly after the end of the foregoing Je? . lin. 12, as also the words, Mares bis Cenfare, and what follows ought to have been immediately after Mr. Chilling worth's Character of the Proteft ant Caufe and . Clergy lin. 8. paga marg. 1, 6 for with argues, r. which argues, p. 294 mare. . 1. 12 for knowr, known p. 296 1. 29 for Sect. 8. r. Sect. 3, 4, 8. p. 300 1. 8 0. mitted not p 302 l. 18 for reverences r. revenues, p. 309 l. 31 for reverences r. revenues p. 315 1. 8 for became r. begon p. 326 1: 17 for foundeth r. founded p. 327 1, 31 omitted Lutheran Book p. 328 1. 12 for tought r. fought p. 3411 23 for Pabamr. Papam p. 355 marg. 1 3 for fal. 30 r. fal. 301 p. 1561 26 for greer r. geer p. 167 1, marg. l. ult. for 993 r 189 p. 371 l. at for 57 r. 51 0. 37.7 1. 2 Inflitiam r. Jufitiam p. 372 marg. 1. 20 for three p. two p. 3921. · for eidoslanr. eidelen p. 393 1. 32 for with r. which p. 396 marg. 1. 9 for Mat. c. 17, r. Mat. c. 27. p. 396 marg. l. 43, 12, 13. thefe words, Et in Harm in . Mat. 26. ver. 39. are to Be expung'd. p. 407 l. 18 for I Theff. r. 2 Theff. p. 417 . marg. l. 5 for orgilat r. or great p. 4241. 27 for he r. I p. 425 l. 4 for nesseer . Notes p. 430 1, 24 the word and must be expunged p. 4441. 8 for reflered r. re-. sorted p. 453 1, 5 for report r. detert p. 457 1. 31 for ret r. met p. 458 1, 10 for Pramballir. Bramballs p. 4731. 9 for ad r. and p. 475 l. 7 for praras r. pre-. eras p. 481 marg. l. 19 for Figurinis r. Tigurinis p. 482 l. 13 for ad r. and v. 482 marg. 1, 13 for ler. de p. 495 marg. 1. 17 thy r. they p. 503 1, 30 for at r. . as, p. 528 l. 11 r. mentibay nefas, in the fame line r. hee for twe. p. 508 for 22 r. 32 p. 515 l 10 for our r. your p. 525 l. 21 after return is omitted to p. 540 l. 31 for them r. then p. 549 l. 23 for Anien r. Anjeu p. 560 marg. 1. 6 for Matth, 11.12. r. Matth. 11. 21. Ibid marg. 1. 7 for Joan. 10.26 r. Jean 10: 25 Ibid marg. 1. 9 for Jean 2. 23. r. Jean 3. 2. p. 5621. 20 for receiver, revive p. 566 l. 5 for this r. thus p. 571 l. 16 at Waldenfis omitted cap. 63. n. 6. p. 573 marg. 1. 24 for Moral r. Dialog. p. 584 1. 15 for 1664 r. 1604. p. 613 l. 27 for Regal r. Legal, pag. ult. of the Conclusion 1. 8 for Actions r. Nations.



nifelting the calemay. In this part of an felues to manters of fact, selecting to diff And indeed none can frame a true judgmen nirrouerly. before he be informed of miners our mather is so fer down in a flate and better of the visible Charle untill the years 177, wherin the world beard in terwards we shall proceed to eminin whether the be boner gonerned by the principles of protesta by We doubt not (with Gods affiftance) to a afe way to Granon but our Chie a fafe way to falvation, but ours, in likewis, not ally a someon to the four-raignty of lawfull Magistracy, and to the peaceble of human goutenment, as the fame Roman Catholik. We need inculcat to States-men (how euer fo Iradigious) that the support goutenment is Religion, and that the own Masterpiece is, to be the multitude in awe of the lawes, not for much by force of the

the multitude in awe of the lawes, not for much by force of unit (an expedicus more dangerous then durable) as by a religion fear of God, and a firm perfusion that sourcings are his Vice rents; and divine proudence to concerned in the minimum, their authority and prevocatives, that neither can be opposed to out infallibility of eternall dammation to the opposes.

This perfusion must not be the followork or word of the sour raigns themselves, or of these time Ministers; their refisions about traigns themselves, or of these time Ministers; their refisions about authority, credibly separated to be divin, as (among Christian the holy Scriptures explained by the selection tradition and finished Councels and Fathers, which by another name we call the Chargor Clergy; that is men to whom God hath communed the chargor Clergy; that is men to whom God hath communed the chargor of foules; and commanded us to follow their directions in further matters; as being interpretures of the divin Law, which Soveraig must observe.

There could not be an expecient more satisfactory, then the infile

There could not be an expedient more fainfactory, then the infli-tution of fuch a Church , Clergy , and fpiritual Court of Indicature For , if interpretation of Scripture had bin left to the Soversign , the subjects Intjects would militual his finewrity in explaining the fame, if so the by fubjects, the Sovernign would be as difficult of their explications as Wherfore to avoid differences and difficults. Gold appointed the Elegy for spiritual Judges, (to being by their infinituous left conterned in compared direct, and therefore prefunded to be more conficientious; and left partial in their features then by perfore) and Tradition for the rule; whereby they must direct their judgments: to the and their doctors be apostolical; not arbitrary; or attend from the permissive; but ruther all novelines and differences (concerning matters of fact.) be full suppressed; and therby all unlawfull percentions (which both Sovernings and subjects frequently claim under the process of Religion) be remedied to pre-vented; for that, souveraignty is as apt to degenerat into syranny, as subjection into rebellion; if not regulated by a religion that males it as valuating for lay men to intermedide with the doctrin of the Church, sait is improper for Church men to intrade themselves into matters of flate.

Rus because we have been been sourced for the church men to intrade themselves into matters of flate.

But because neither Sournigns nor subjects are bound to submit their judgments in matters of Paith to a doubtfull authority, stanfore valed they who presend to be the Glergy, can evident by vale hibble miracles (either wrought by themselves, or by their knowen spiritual predecessours that professed the same Paith) their sursidiction and doctrin, they can not rationally presented to have the charge of soules, or any divine authority for destermining controverses of Religion. Because, seeing the principal part of Religion doth confist in a perfect submission of the vader-standing to divide authority. (even against the appearance of sense, and the probability of reason) when the Charge of length where upon we rely doth make it evidently credible by supermatural signs, that their authority and doctrin is divine, their religion is not rational; and therfore no rational person is bound (without that supernatural evidence) to acknowledg in them a spiritual jurisdiction, or to follow their dictament, and for sake his own privat dictaments, and principles of probability, or the seeming evidence of his soule.

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Some

Blad walled

Some men do require more then this, and are of opinion t Religion can not be rational valefis the truth therof be deerly did cerned, or desconfirsted by the light of patural reason; and judgit a great folly in men to believe what they do not comprehend But this maxim is destruction to believe what they do not comprehend throw the very foundation of both, which conside in acknowledge ing an incomprehensible Deity, whose perfections are infin thoughts and revelations (and by confequence the myfer Religion), informable, and therefore to be rectiful, more can by for limited and imperfect creatures as we are; that can he drue into the bottom of ordinary difficulties, and different mortality of our own foules, or the nature and composition of visible body

Thomas Bonart in Concordia fcien the cum fide,

And albeit an excellent wir of our age, lift alare Treasife; hathendeavored to cleere by gatural reason the mysteries, of Christian Faith; and in order to facilitat the beliefe of Trimfoldianistics, do the teach that one body can not be in many places at one tyme, nor he penetrated with mother body; and therfore is for ce to fay, that Christia hath as many bodys as there are confectated places of head, we I shock it many acrobbe not only to Carbolik Best in the confectated places. bread: yer I think it more agreable accoming to Catholik Religion, but to natural reason, to believe, that the very same body of Christ, that was born of the bielled Uirgin, and is in heaven, in allounder every conferrated species: otherwise to must be fixed that Christ our Saniour is a monster, that hath not only as many heads, but as many bodies, as there are Conferrations

monftrations concer-

How fallaci

But if this argument be thought more popular then philosophious are our cal, I hope schoolars themselves will judg it unread table that Diphilosophical definitions and demonstrations and demonstration possible, or impossible for God to do, and in deducing conclusions from fuch notions as they call natures. If we confident Weowe ping them all our human knowledg to the evidence of fence (which is often ture and ef- fallacious) and to reflections, of the mind (which are alwayes falfence of any lible) we must grant that we may be frequently missisken in the thing, ground of our demonstrations, and do sometimes take our own

funcies and false conceits for true objects, which have no real exipower, belides that tenacity, or obstinacy wherwith men stick to their own opinions. This is sufficiently proved by the great differed and dinertity of epinion that is in the schooles , even conthe effence or nature almost of enery thing, and partiplanty of a body or questify. Wherfore it is more probable that the Bonare is as much militaken in placing the nature or effence Instanced in of a Body in esteril exercise, as he takes others to be in their consider nature trary opinions concerning the same subject; otherwise Christ hath or essential and only so many Bodys, as there are consecrated species, but of a Body. o it, followerh (if his Body can not be penetrated, or in the same place with another) that he united to his Diuine person a nature which he cannot command to be wherfoeuer himfelfe (as God) is pleased to be: I am no Viquist, and therfore I grant that the hypostatical vnion doth not make Christs body to be every where, or wherfocuer the Divinity is; but I think all Chriflians ought to believe that it is possible for Christ (as man) to he in any particular place, and penetrated with any Body whatfocuer, where his person and Divinity is.

And as for Mr. Bonart, his way of defending how Christs Body Pag: 259. did, and may penetras other Bodys, I see no difference between it and that of the heretiks which himselfe decides, and condemns. Pag: 257, but that the Heretiks fay he did they his body to the serew allembled Disciples through some chinck of the wall, or through the Key-hole of the doore; and Mr Bonart fays Christ shot or thrust his Body in through the indiffernable pores which are in enery body; and how the whole or the parts of a human body (fuch as that of Christ then was , and now is) can be conucyed entire through one or many fuch litle and diffant pores, without loofing all human shape, (if a perfect penetration be not allowed) I do not understand. And I believe M.r Romart will hardly be able to declare how the substance of Christs Body is not loft, as well as the shape, by Christs passing through the pores; for that according to his principles [pag. 243.] the fubstance of every Body

Confife

confults in fuch a greamelf and figure of the parts, as com that body; and upon this ground he proceeds when he fayes filed that the fubitance of bread and wine is changed into the Field an Bloud of Chrift, because the greatest and figure of the of bread and wine are changed , though at the reft doth remain If therfore the greatness, figure, f and by consequence the same of Christs Body, and its parts, be changed, or proportioned to pores of the penetrated body (as they must or necessary be before they can pall or be that through them) Christs Body, and the parts therof, do loofe the fubitance, as well as the flage of a human body, according to Mar Bonares doctrin. Hence we conclude that attual extension doth not so cleerly (nor so catholickly declare the effence of a Body, but that it must leave or breed form doubts of Christs humanity, of Gods omnipotency, and of Mothers virginity.

Bonart in

Belides; if the least particles or Atoms of a Body are of the fame nature with the whole, and have real extension, by the addition wherof they make a body greater, as this Author holds it can not be well comprehended, how the Atoms can be to little pag 301. & not to be capable of being leffend by Gods power t effectivity 304 to pal- feeing M.r Bonart doth grant one fide of an Atom nine to the bim.

and the other fide wer rought: For if fo : How can any that belie ves Gods omnipotency, imagin, that God can not feperat or divide fides which may be feuerally wrought and wrought upon by a corporeal instrument? If an Atom be fo thick that a corpore instrument may touch one fide therof, and not touch of the other fide, there is ground and room enough for Gods po wer to separat one side from the other; for if one side of a B Atom can be wrought upon independently of the other, it may exist also, or be moued, independently of the same, and by confequence is diffinct and separable from it. And indeed, if to be coucht, and not to be rought be not contradictions fufficient to prowe real diffunction between the fides, or extremes to denominated, so kind of contradictions can inferre real diffinction.

To fay, [as Mr. Bonare doth pag: 301.303. Sepathin] that to be rough

and

4

ad not recell carries only a verbal (not a real) diffinction in the Atom wherof one fide is realy toucht, the other not realy toucht; and to presend than this is clearly deduced from the first notion or nature of Body, or exemps; because for footh, the notion of Paris must suppose not only one exemie but many, with a certain manner and measure of xtension; and that therfore an Atom may be extended, and yet or partible : To maintain this discourse I say, seemeth to me a eging of the question, and as difficult as any other opinion in his matter. For a. It is not easy to conceine how any extension phatfoeier, can include in its first notion or nature, an exclusion of division. 2. In M.r Bonart his own principles it seemeth inintelligible how any Body or Atom that hath to much extension [that is so much length, bredth, and profundity] as to be capable of being toucht on the one side, with our being toucht on the other, is not composed of parts distinct one from the other. for , [page 303.] he grants that if in the expansion or extenfion of an Atom did appeare any little line or some, that line or point would conclude a real diffinction of parts in the Atom. Now why the touch of any corporeal instrument [suppose of a Painters bencil framed and managed by Gods hand] may not leave an impreffion of it felfe [which impression you may call a line or point] in that place or fide of the Atom that is toucht, no reason can be given; and by confequence there can not be any for denying real diffinction, and division of the parts in the Atom.

Lastly: It must be concluded that she Atoms are either partible, or penetrated: Because if they be not partible, they do touch each other wholy, and enery where, according to their dimension, and extensions; and if they touch in such a manner, they are penetrated, or in one and the same place: And if they be penetrated, or penetrable, impenetrability can not be the essence or property of the Body which they compose, and where it only consists. This is only sayd [by the way] to shew that the best with may mistake the notion and nature not only of a spirit, but also of a Body; and that they are not the best Guides when they steere themselves and others more by their own privat discourses, then

Pag. 297

Wit.

by the common fenie of the fathfull, in mysteries of fath, where it is a property to be more credible then electe.

But if the enidence of fenie he fallicious, and the reflection of our mind fallible, what certain knowledg can we have of any thing? Must we all turn Stock or Sceptile? Shall we doubt of any Geometrical Demonstrations No, we have certain Knowle of our own existence, and of some other cuident truths. A as for the Demonstrations of Geometry . Enclid his pretended that his notions of a some; limes inserficies, sufficiently, did point at the real existence of any such objects, a fible points, lines, perfelt circles &c. he knew, and Manhematonies, there are no such things in review series. And less thematicians are so ingenuous as to acknowledg that their motions are not real natures, or immutable effence, I fee no why Philosophers whose demonstrations are not so cleared be so politime in defining things, as if they were def omnipotency to make them otherwise then they have the Schooles, or published in their Bookes. And be that it declare the reasonableness of Christian Religion by making the fleries therof agree rather with his own Philosophical notions with the common fends of the Church, walkingolish in the with the common fenfe of the Church, will involude a labyrinth of errours.

Benart lib f. paffim.

Wherin con fifteth the reasonablepell of Religion.

The reasonableness therfore of Christian Religion multi-be measured by any electric cuidence of truth that human rediscouers, either in the works of nature, or in the ditine my ries [for we shall proue herafter such enidence to be income with faith but rather by the electe enidence of an in obligation [that every man finds and feeles in himfelfe] o mitting his judgment to the Church , when he reflects upt figns and fufficiency of its authority in order to propose dialine doctrin. To submit our reason to a Church or Clergy that hash no cleere and authentick figns of divine authority, a simple and finfull credulity : not to fubmit to its furficient authority, that is, to authority figned with supernatural figns, is hererical obstinacy. As for the meaner whereby every one concerned in the

ritual

thus subjection to the Church and Class, ought to be informed of their miracles, authority and jurisdiction, they are the same which all men practise and judg to be sufficient for knowing and acknowledging the true and lawfull Heire of a Kingdom or estate. The right to temporal dominion is decerned by succession, and that succession by I radition; so also the right to gouern bules, and decide Controuers of fath, must be acknowledged to reside in them that by a continual succession of Episcopall hands derine their spiritual caracter or mission from the Apostles, and never varied from the Apostolical doctrin; of which succession of Caracter, and communance of doctrin, the best proof is a never interrupted Tradition, or Testimony of honest and knowing persons in every age, against whose verdict there can be no Lawfull exceptions. That Church or Clergy whose doctrin, caracter, miracles, and jurisdiction is witnessed by this Tradition, ought to be obeyed, as having the spiritual superiority wherunto Christ are Sawour commanded both Soueraigus and subjects to submir their sudgments in the mysteries and Controversies of Resignor.

Though this expedient of a Church and Clergy fo qualified, sught to be acceptable and fatisfactory to lay Princes and people, yet modern Politicians stand upon such nyeeties, that the greatest danger and difficulty which they apprehend in the government of a Christian Commonwealth is, to order so affaires, that the spiritual and temporal jurisdiction may not clash; they seare that by mistake, or ambition of the Clergy, the temporal may be too far intrenched upon, and made not only subordinat, but subject to the spiritual; and the spiritual at length become so absolute; and arbitrary, that the Clergy may at least indicated a subject to the spiritual standard temporal conveniency; at least that they may persuade such as [by, an implicit faith] submit to their authority and direction, to question [if not contemn] any civil Government, where they missible the Lawes or Ministers, and by their Ecclesiastical Censures fright the illiterat misl-

trude into rebellion upon the foore of religion.

To prevent

dibut:

To prevent the langer our English flates men think fire to continue that supremacy of spiritual furissicion in our Kings, which K. Henry 8. assumed (how piously and politikly, shall be seen heraster.) At present we will only obserue, that it is thought to be the concern as well as the cultom of Soucraigns, to employ Clergy men in state affaires, for two reasons. 1. That they may be as much engaged in defending the temporal jurissicion which they receive from, and exercise by fauour of their Prince, as in viphoulding the spiritual, so much recommended to them by the Pope. 2. That the Soucraigns may be cleered from all suspicious and aspersions of intermedling with the soules of their subjects, farther then the Church and the Pastors there is allow.

This Christian policy is imitated by the Turck, he thinks it to necessary for the fatery of a Prince, not to be suspected by his people of affecting a spiritual supremacy, that he consider with, and even remus to his Massiy, matters of state depending of Religion. The Pagans give the same respect to their Priests; and the wisest Heathen Princes who tooke vpon themselves the Fligh Priestood, pretended and persuaded their subjects (by some countersait miracle) that they had bin inspired, or commanded by the Gods to assume the dignity; or that the same was due to them by descent from some Deity. And indeed nothing less then a miracle can make it prudently credible, that God dish trust temporal Soveraigns with a spiritual supremacy.

The grounds
of peace,
picty, and
policy.

The ground theribre of policy as well as of piety and peace, confilts in the choyce of a Clergy or Church for governing foules, whose doctrin, jurisdiction and caracter faith bin continued by supernatural miracles; The legal settlement of such a Religion and Clergy is so agreable to reason, and so acceptable to all forts of people, that the non-conformity therunto will be prudently (and popularly) judged to proceed rather from the contumacy then from the conscience of the non-conformists; and the settlement of lawes against such Recusants, will sauor more of piety then cruelty, and more more the generality of subjects to praise the Soueraign.

Sourraign, then pirty the sufferers. In a word; such a Church and Religion will make the Prince powerfull and popular; the multirude peaceable and obedient; the Clergy respected; their riches and pruisleges not enuied; it will take away conscientious pretences of rebellion, and remoue or reconcile all differences between the spiritual and remoural jurisdiction. That the Roman Catholick Clergy and Religion hath all these properties; and the Protestant reformations not one of them, shall appeare after we have sinished the historical part of this Treatise. Now to the matter of sact.

For the space of almost 1500, years it was the general beher of Christendom, that the true Catholick Doctrin was profelled only by such as held to the Roman saith, and that the [†] Supremary of spiritual jurisdiction was annexed to the Bissiop of Roine, as St. Peters Successor, and Christi. Vicar upon earth; and that the Sea Apostolick changed not any one point of faith the sufficient; as also affirmed by the [b] Pathers, that the Roman such or Church, and the Casholick faith or Church, are Synonima; and that he who is not in communion with the Bishop of Rome to profess, and not in the way of salvation.

B 2 And

Doctor Philip Nicolai in Comment. de reg. † cap. y.

no. Christi, Chargeth the Apostles, and the first next
fucceeding Bishops of Rome, with affectation of the
Roman Supremacy. And S. Victor Pope and Martyr (who lived in the next age to the Apostles) is
reprehended by Natton, Polanus, Spark, and other
Protestants, for having exceeded his bounds when he
took vpon him to excommunicat the Bishops of the
East; S. Ireneus found fault with his severity, but
never doubted of his authority.

The Centurifts (Contar. 3, Col. 168.) do condema

S Steples Pope and Martyr for videntiking to three ten excommunication to Helenar, Familianus, and all 39 others throughout Cicilia , Capadocia , and Galacia , for 37 rebaptyfing Heretiks. And col. 84. They reprehend s. S. Cyprian for teaching that the Roman Church ought to be acknowledged of all others for the mother and proot of the Catholick Church / And Center, 4. col 764. + Can. 7. " they confess that the Councell of Sardis (confifting , of 300. Bishops and aboue; affembled from all parts of the world, and wher at, fundry Fathers of the Ni-, cen Councell were present) decreed appeals to the

" Bishop of Rome.

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[a] Mr Whitaker Lib. de Antichrifto contra Sandemy rum page 15. answering D.r Sanders (who affirmed and proved that the Roman Church was not chanm ged during the first 600. yeares after Christ) White faith . During all that time the Church was pure in 2) rished, and inviolably taught, and defended the faith n lineral from the Apostless See the fame seemo by M. Fulk in his confutation of Purgatory 1937 And by Republis in his conference with Mr. Har 3) pag: 443. And Mr. Iewell in his reply to Mr. Harding » pag: 246.

That the Roman faith and the Catholick faith are n Synanima, or the fame, appeared by [b] S. Hieroms 39 words in Apo: 2. adversus Rufinant, who pretending to 3) be a Catholick, S. Hierom demands : What doth be call his " faith? That which the Church of Rome boldesh ? If he on answered, it is the Roman, ergo Catholici furnus; then 3) without doubt we are Carbolicks. And ep. 57. ad Damafum Papam: Quicumque entra bane dom mederit, profamis eft , o quicumque tecli non colligit foargis. 39 S. Cyprian (lib. epift: 2.) speaks thus to Antoniams.
39 You writ that I should send a Copy of the letters no to Cornelius (Pope) to the end that you communicate with him, that is to fay, with the Catholick Church co oteam

they be in

And the fame S. Cyprian (ibid: Epift: 49. ad Corneli-" am') it feemeth good to us that letters should be fent , to all our Colleagues at Rome that they should firm-, ly embrace your communion; that is to fay, the Caso tholick Church. Et Ibid: Ego nullum primum nisi Chri-5, finm fequens , Beatitudini tue , id eft , Cathedra Petri communione confocior. Super illa Petram adificata Ecclefia (cio. ,, And S. Ambrofe, de obitu Fratris, reporteth how his ,, Brother Sayran being defirous to know whether the Bishop to whom he came were Catholick or no as-, ked him, whether he did communicat with the Ca-,, tholick Bishop, bos est, cum Romana Ecclesia convenea to the pondries of the 12 actinities because of a commission of the effected on our Chinese or a stages

And though some of the more modern Greecks attempted to make their Patriarch of Conftantinople at least equal with the Bishop of Rome, yet their frequent submissions and recantations of that prefumption, together with the cleere testimonies of their holy and ancient [d] Bishops and Councells in behalfe of the Pobes supremacy over the Churches of the East as well as of the West. fufficiently demonstrat the error of the Greek Schismatiks. I fay therfor that for the space of almost 1500. yeares, the Roman Doerin was held to be the true Catholick and Apostolick, and the Roman Bishop to be S. Peters successor, and Christs Vicar vpon the artice of the comments that one wante the met earth. e to the or seems to the name on displayed order

and some in the state of all miles of miles and with the wife west and to a Charles and water

with of the triple wants . There continued and

For-

our ene. In the description I becoming this pro-Theodores [d] a Greek Father, in his Epifele to Pope before his Commentaries vpon S. Pauls
Depittle, faith, behold after all travel and fweat, I am condemned, being nor fo much as accused. But I look for fentence of your Apostolik fen, and I humbly befeech and require your Holines in this case to aide

me (justum vestrum & reclum appellanti judicium) appellanti judicium) appellanti judicium) appellanti judicium) mand me to come before you. And in his Epistle ad Renatum Presbit. he further faith, I befeech thee perfuade the most holy ArchBishop Lee, to exercise n his Apostolical authority, and command me to go , to your Councel, because that boly Sea bath the gowerement of all the Churches of the World. S. Chryfoff. in " Epiff. ad Innocentium Papam laith, I beleech you write that these things so wrongfully don in my absence. and I not refuting judgment, may not be of force, , and that those who have don wrong may be subject to the penalties of the Ecclefiaftical lawes, oc. A command vs to be reftored to our Church &c. Pope Innocentius in his Epiftle to Arcadius the Emperor and , his wife, who were aduerfe to S. Chryfoftom, and took part with Theophilas, (quoted Centur , col 663.) in faith. I the half of all, and a firmer, yet having the three me of the great Apolle Peter committed to me, do feparate and remove, they and ber from receasing the humanular mysteries of Christ our God: and enery Bulbon or any or n ther of the Clergy which shall prefume to me n to you those holy Mysteries after the time that you have read these present lettres of my Order. I promoes them may of their dignity, &c. Atlacius, whom you placed in the Bisbops throne in Chryfoltoms rooms though the he dead n in the role of Bishops. In like manner we depose all other "Bishops which of purposed aduice, have communicated with him &c. To the deposing of Theophilus (Bishop of Alexandria we add encommunication &c. The Cen-m turifts Cent. 3. col. 778. Jay of the Fathers of that 3. " Century, They did affirm erromously that antiquity had a stributed the principality of priestood to the Roman Bisbop about all. And Col. 782, they fet down the general ship or the the an devilet mor suppor box does . Councell

Councell of Calcidons petition to Pope Leo , deffring his Holynes to confirm their Decrees, and Col: 823. the words of the Councell of Carrhage to Pope In-" meenting, supplicating that to the statutes of their meof the Sea A. postolick. They further acknowledged that the Pope fummoned S. Athanofins and his adversaries to appeare at Rome : And that Athanasius obeyed, wherof. lee also Nicephor. 1. 9. c. 6. and hift. Tripartit. 1. 4. , cap. 6. D. Philip. Nicolai de Regno Christ. l. 2. pag. . 149. confesseth, that Julius Pope exercised the Supreme n spiritual Jurisdiction, as given en prascripto. & jure. , drume, and as St. Peters Successor; as also Pope Damafus, and Pope Inscensies afterwards. See Iulius p chille to the Churches of the East. Centier. 4. col. 35 735 and col. 746 how Pope Julia faith to them, so are ye ignorant of the cultom to write to vs first, to the end from hence may be determined what is just so &c. For, what things wee have received from St. Peter the Apostle, those I figuise to you.

For, abbeit our learned Adversaries do not all agree in acknowledging that the Roman doctrin was pure for the first 600. Yeares (some of them saying that it began to be corruped after the Yeare 400, others before that tyme) yet they do not prove their assertions, but ground them upon this only reason, that the Church in those ages did centure as Herefies some points of Protestancy, and condemned the [s] Authors as heretiks; In particular Hensian for opposing the worship of Images; Aerius for denying prayer and offering the Sacrifice of the Mass for the Dead; Vigilantius for denying prayer to Saints, and their worship; as also the Massical Protession; the single and unmarried life of Priests denied not only by Vigilantius, but by Jovinian and others; as the Churches visibility, and continuance by the Donatists;

But.

X Enaloy.

T m [e] Functius (a Protestant writter) in lib. 7. Chro " molog. anno Christi 494 faith, Honains was the first who raifed war in the Church against Im " in High Berk lib. 16. c. 37. fatth. Hennia ifte primar " (O audacem animam & os impudens) vacem illa muit , Christi & corum qui ille placuere , Imagines vene-" randas non effe. August ber. 53. Epiphan, her. 75. mentions Acrise his nouelties against fasting appointed by the Church, prayer for the dead, oc. Wherof M. Fulk in his answer to a counterfeit Catholick " pag 44. c. 41. faith : I will not diffemble & c. Acrius m tanght that proper for the dead was unprofitable, as witmes both Epiphan, and Austin, which they count for an
mes or or. S. Aug. de Eccl. dog, c. 73, faith. We believe that the bodyes of Saints, and thirty the Religious of boly Martyrs, oughe to be most fincearly bonored, as it they bas bin members of Christ's if any contradicts this fentence be " is believed not to be a Christian, but an Eunomian or a will be but the but of the but s ethand reproueth Petilian, with his foul month, be pron ceedeth to the dispraysing of Monks of Monasteries. He also by chargesh the Donatilts Circumcellions with the fame m crime faying they use to say what meanth the name of Monks a show where it is to be found in Scriptures. An , in Pfalm. 132. S. Hierom contra Vigillan, c. 1. faith what do the Churches of the East ? What shale of Egyp med of the Apostolick Seat Which recease Printe is a Vergine or Continent; or if they have wines, they was n be busbands. S. Epiphanius ber. 59. But you will sell n n that in some places Priests , Deacons and Subde m children. But that is not according to the Canon but acp cording to mens minds , &c. 8. Auft. de Unit Ecch a. 12. reporteth the Donatifts as heretiks, for faith he they vied to collect certaine places of Scripture, & es , detorquere in Ecclefiam Des, that it might feen to have on perished in the whol world. And in Pfalm. 101. como. 2.

- relatesh their words, the Church hath apollatifed and
- the Church [O impudenters vocem.]

But the censuring these protestant doctrins as errors, cannot be an argument of corruption or chang of faith in the Church that did confure them, valefs it be made appeare that the opinions censured had bin formerly the ancient and generally received belief of the Catholick and visible Church, so that these and the like exceptions are grounded only vpon some vulcarned Protestants suppositions without proofe, and rather confirm then disproue what we say. Therfore we shall not argue against them , but in this particular of the Roman doctrins purity for the first 600. peares; we will prefer the restimony of their more learned brethren win their greatest Doctor Bishop. [g] Issell, Bishop [b] Godwin, Dir Humfrey, Dir Bell, Bishop Bale, and many others of their best Divines versed in Ecclesiasticall history; all of them politicely affirming, that the Roman faith was pure for the first 600. years ; and that S. Gregory the great, Bishop of Rome (with whom ended that terms of years) lived and dyed in the purity of the primitive faith; and that all the Orthodox Christians of the whole world professed his belief, and communicated with him, as appeareth also by his correspondence, and communion of faith with the Patriarchs of Alexandria, Antioch, Constantinople, and Hiernfalen, and with all the Orthodox Churches of the world through out Afia, Africk, and Europe.

C We do

Bishop senell [g] in his fermon at Pauls Cross, and iterated challeng, appeales (for the truth and purity of the Protestant Religion) to S. Gregory the great, Bishop of Rome. And so also doth Whitaker in response ad Campian rate 5, pag. 50, in behalf of

all the English Clergy; his words are, O Campian, the speech of Jeuell was most true and constant when provoking you to the 6000 years; he offered you, Sr. R. is the offer of us all, the same we do all promise, and will be as good as our vvords; which was to be Catholicks if any Father of the sirst 600, years: (wherof 5 Gressing or the Pope was named) had any sentence in fauour of Popery. Bishop Godwins [h] in his Catalogue of the Bishops of England, pag. 3, saith, that blessed and holy Father S. Gregory was the occasion of replanting the Christian Faith in our Country, The same in substance such Whitaker Sec. course Durenne lib. 3, pag. 394. De Humsfrey in Islantism part: 2, rest. 52 pag. 624. Gregorius nomine quidem magnus, Sec. Ma. Thomas Bell in his survey of Popery pag. 187, termeth him; S. Gregory surnamed the Great, the holy and learned Bishop of Rome. S. Damassen a Father of the Greek Church in Orat. de Definicis saith, Gregory Bishop of the more ancient Rome (as all have known) as well for Holiness of his, as learning sexectent and samous.

Isidore de Scriptor. Eccles. e. 27. saith, Gregory Bishop of the Apostolick Sea of Rome & was by the
grace of the holy Ghost so greatly endued with light
of knowledg, as no Doctor of this present age or in
tyms past was equal to him. S. Gregories communion with the Bishops of Greece may be seene 1.4. epist.
56. vniversis Episcopis per Hellodiam & c. 1. 1. epist. 43.

C. 1. 4. epist. 7. Vniversis Episcopis per Illyricum. d. 1.
4. epist. 53. Episcopo Borinthorum. For the Patriarchs
of Constantinople, seel. 7. ep. 64. Sami Episcopo Syracuston, ep. 65. For Africk, see in 1. 7. ep. 30. & 1. 5.
ep. 60. His Epistles to Eulogius Patriarch of Alexandria,
and see 1. 4. ep. 3. & 1. 6. ep. 32. Dominico Episcopo
Cartaginensi, stom 1. 6. ep. 2. Columbo Episcopo Numidia,

We do also agree with most protestant Writers in this, which S. Auftin the Monk and his Companions (fent by Gregory into England to convert the Saxons) taught our Ancestors, and that God was pleased to confirm the faith which they preacht, with Miracles; as appeareth by the Confession of our [] Adverfaries, and by & Gregories letters to Auftin [&] himfelf an. 602, aduiting him not to glory therin but rather to confider that God gave him that gift for the weal of those to whom he was fent. As also by his letters to Eulogius Arch-bishop of Alexandria (lib. 7. epift. 30. indict. 1.) faying therin : "Know then that wher as the English Nation &c. remaining hitherto in Infidehiry: I did by the help of your prayers &c. fend unto that Nation (Autin) a Monck of my Monastery, to preach to. them &c. and now letters are come to vs, both of his health and of his work, that he hath in hand; and furly either he or they that were fent over with him, work to many Miracles , in that Nation, as they may feem to imitate the power and Miracles of the Apostles them-felves. The feet of the Colonies i part 20 rate on the com

de sente acon manerale do com Contiguada. perfect your can be designed to any

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For Afia, fee his Epif, to Ificius Bilhop of Hierufa-Episcopo Arabic. In his epistle to the Patriarchs of Alexandria and Antioch. L. 6. ep. 24, 32. & ep. 24. "[i] See Holintheads Chronicle vol. 1. l. 5. c. 21. pag. 102. acknowledging how St. Aufin Monck reflored fight to one that was blind, as Bede recounts , it hist. L 2: c. 2. wherepon the Britans present ther and at acknowledged that his doctrin was true. See Hom limited also pag. 100. and Mr. Fox Act. and mon.
printed 1576. pag. 117. and Bilbop Godwin in his
Catalogue of Bilbops, pag. 4. see Holinshead also in his great Chronicle volum. 2. pag. 108. 6 109.

, and Fox cit. pag. 120. & 121.

"[k] This letter of St. Gregor, is extant in Bede, hill. I. 1. c. 31. and mentioned by Holinshead pag. 102.

That the particulars of the Religion professed by S. Gregory, and the visible Church of his tyme, and preacht by St. Austin the Monck and his Companions, sent by Gregory to converted English Nation, were the same which we Roman Catholiks profess at this present, is evident by all Histories, Both sacred and profane; and even by the Consession of all Protestant writers, who treat of this subject. Austin the great Monck (saith Dock, Humfrey) [I] feat by Gregory the great Pope, taught the Englishmen aburthers of Ceremonies & Purgatory, Mass., Proper for the Dead, Transubstantiation, Reliques, & C. And the [m] Century writers, [n] Carson, [o] Osiander, and other learned Protesting.

LORE THE TO RELEASE WE [1] " Dr. Humfrey in Jesuitismi part. 2. rat. 5. 6. 627. m [m] The Century writers of Magdeburg in their 6. , Century cap. 10. col. 748. and collecting (cliwher , in the same Booke) out of St. Gregories own writings , by them cited his Popish Tenets, They do in the , Index of that 6. Century, after the first edition ther-,, of , at the word Gregory , specially fer down his suppoled Popilh errors, as Mals, Purgatory or and particularly, with his claim and exercise of Turisdi-" ction , and Supremacy over all Churches, col. 425. " ufque ad 432. Concerning his other Populh doctrin, , fee them c. 10. col. 748. 369. 376. 381. 384- 364. 0 35 feqs. 693 & feq. & col. 425. ufque ad 432. 18 Ca-" rion in Chron. 1. 4 pag. 567. & feq. [a] Luke Op stander in his Epitome Hist. Eccl. Centur. 6. pag. 288. " o feq. & 289. John Bale in Act. Rom. Pontif. edit. " Bafil. 1558. pag. 44- 45. 46. 47. 6 Centur. 1. fol. 3.

Ly, that the Religion preacht by St. Auffin to the Saxons was, Altars, Veftements, Images, Chalices, Croffes, Cenfors, Holy Veffells Holy water, the fprinkling therof, Reliques, Translation of Reli-, gues, dedicating of Churches to the bones and afhes of Saints, Con-, fecration of Altars, Chalices, and Corporals, Confecration of the font of Baptism, Chrism, and Oyle, Celebration of Mafs, the Archi-Epifcopal Pall at Solemn Mafs tyme, Romish Mass Books, also free will, merit, Instification of works, Penance, Satisfaction, Purgatory, the vnmarried life of Priests, the publik invocation of Saints, and their worship, the wor-, thip of Images , Exorcism , Pardons , Vowes , Monachism , Transubstantiation, prayer for the Dead, offering of the health-, full Hoft of Christs body and bloud for the Dead; the Roman Bishops claim and exercise of Iurisdiction and supremacy over all Churches (Reliquemque Ponificie superstitionis Chaos) even the whole Chaos of Popilh superstition.

Now that D.r Fulck should term this conversion our per- Fulck in his version; and that Mr. Willet should place St. Gregorie and St. Au- Confutation fin , among the Fathers of Superfition ; and Ofiander should fay, of Purgatory they subjected England to the Toke of Ami-Obrist; and Mr. Ha- Pag: 333; rison that they converted the Saxons from Paganism to no less burt- in his Tefull supersistion then they did know before; making an exchang from trassicon paopen to fecret Idolatry &c. we attribute to an excess of their pri- pifmi pag: vat spirit, and zeale in their own Presbiterian, or Fanatik way, 122. which doth not gree with the more fober and more Christianlike Ofiander in Protestants; nor indeed impugn our affertion, which is, that this Epitom, Cen-Popery, now fo much raild at, though professed by St. Gregorie 190. and wherunto our Ancestors were converted by St. Austin. the Monck, and our felves yet profes, was the Religion held by the visible Church as the only Catholik and Apostolik in the 6. age; and that vntil then no known chang of Christs Doctrin had bin made in the Roman Church. Whether the whole Church of the 6. age was deceived or no; in this their persuasion, and adhesion to the Roman Doctrin, is another question, and shall be discussed herafter.

SECT: 2.

SECT: IL

Of the Author and begining of Protestancy, and of Luthers Disputation and samiliarity with the Depill, serjously related by him self in his authentik Bookes.



HE first that preacht the Protestant Religion, or Reformation, was Martin Lather, a German, who (as himself [a] consessed in a letter to his Father) had bin fearfully hanted from his youth with Sathans apparitions, and (as others testify) often in the forms [b] of fivebrands; These frights together with the suddain death

of his dearest Camerade slain by a thunderbolt, forced him (as he fays, in the said Epistle) to enter into the Religious order of St. Augustin, wherin he lived some yeares (not without signs and suspition of being possessed) vntill that an 1517, one John Tecell a learned Dominican frier, was preferred before him in publishing and preaching of Indulgence, which Sermon in like

occasions had bin formerly given to the Augustins.

This fancied injury don to his Order and Person, put Lather into such a passion, that notwithstanding he understood not well (as he ingeniously [d] confesses) what the name of Induserces meant, yet he preacht Sermons, and printed conclusions against them: his propositions being condemned in Germany, he appealed to Rome, and submitted his doctrin and himself to Pope Leo 10. Vi [e] reprobes, approbes, ficus placeuris, acknow ledging his voice to be the voice of Christ. But loe (saith he) [f] whilst I look for a joyfull sentence from Rome, I am striken with the thunderbolt of excommunication, and condemnate the said of the sa

ned

hed for the most wicked man alive; then I began to defend my doines, fetting forth many bookes &c. And feing it is fo, let them impute the fault to them-felves, that have so excellively handled the matters as recolar transfer and and and

Luther in his epift, to his father extant. to. 2. Wittemberg, fol. 269. faith, It feemeth that Sathan did forfee fomthing in me of what he now , fuffers , and therfore endeavoured to destroy me by incredible stratagems.

the first in the same of the special state of the circles

Mallius Luthers own Scholler in loc. comm mun pag. 42. & 43. faith that abrays after the apd ake grieuously. And at Cabury one of these appaa was almost cast into a sound, in prevention where, onle n was distilled into his care, and his feet subb'd with hott Cleathe &c.

" [c] Cochlene a vertuous and learned man, who b lived with Luther many years, and writ his life very , exactly from year to year, fets down therin as a , known truth, how that one day when the Ghospell (Matthew 9.) of Christs casting out a dumb and deaf Devill, was read in the quire, Lutherfell down no to the ground, and cryed, non fum, non fum, I am one; and without doubt if Luther was possessed, it s, was not by a dumb Devill. [d] See Lathers words , in Sleydan I. 13. fol. 177: [e] Luther. in appellatione prima ad Leonem X. tom. 1. Wittemberg. fol. 219. [f] Luther and Sleydan 1. 13, fol. 177. 178.

Afther that Luther had loft his hopes of being favored in his opinions by the Pope, he [g] appeald from his Holyness Luci

fentence to a general Councel, affuring himfelf that none would be caled, or affembled in his own days. That this was his delign, and not any defire of being directed by a Councel, is manifelt by his proceedings; for, as foon as he hard there was a Councel fummoned, and perceived fome likelihood that was a Councel fummoned, and perceived fome likelihood that the Bifhops would meet, he writ a [b] book against the necessity and authority of general Councels, and begins with the first at Terufalem, condemning its Decrees than with the first Nicen, and conclude there is no obligation of submitting our ludgments to their Definitions; or of conforming our actions to their Canons; and declars to his Germans, in what a fad condition they would all be if they were bound to obey Councels for their they must have abilianced from strangled mean fouls, add (which is wors) from puddings, and faufages, according to the Apost-les Decree at serufalem; as if that Decree (intended but for a little tyme) were still in force. Therfore he maintained that Christians in generall; and admits of no other rule but Sevience, as every one will thinch fit to measure the fame.

Thus farr was Luther driven by his pride, and passion as

Thus farr was Lucke driven by his pride, and passion against the Dominican friars, with resolution not to recant what he had once writt, though he withed [k] he had not so recant what husings and that his writings [l] were harried and huried in stead oblivion: he had not as yet precipitated humself into the paraculars of Protestancy, but for some sew years went so sutther then the dispute of Indulgences, and wore still his religious habit (though he had left the Monastery) sayd Mass, and was much tormented in his Conscience for running so desports a cours as to appeale from the authority of Popes, Fathers, Councels, and Church, upon a partitio of his mistaken honour. How often (saith he) did my trembing hart heat with in me, and republicating me, object organism me that me strong argument; Art show only wise; do so many worlds err? were so many ages sonorant? what if thou errest and drawest so many was error to be dammed with the strongly? Ore:

(m)

Appellation from the Pope being contemned, his offers despited; tooking for no more help nor health at the Popes thank; was through extreme necessity brought as appeale from the Bishop of Rome. See also Observed to the Popes and Passon of Rome. See also Observed to the Popes and Passon of Christs theep have power to teach; but the sheep must give judgment whether they propose the voice of Christs theep have power to teach; but the sheep must give judgment whether they propose the voice of Christs, or of drangers of the judgment shall remain with us, who are Christs the judgment shall remain with us, who are Christs the pope and heave his soice; whether they propose the truth and things agreable to our Passon; and they must yeeld, subtaribe; and obey our centure and glencence. worth on gelencences [6] Luther in College Menfal. fol. 158. [1] Luther top refer to tom. Germ. [w] Luther tom. in as a book as being and Milja private, fel. 144.

Abril neglin. [a] Doft thou O fole man, and of no accompt, when upon the forgreat matters? what if thou being but one offindest? If God points: fach fo man, and all, to erre, why may be not paints there to erre! (a) Hickorto aparament those arguments, the Church, the Church the Pathers etc. Pathers; the Councele, the Conform, the Maleitade, and greatness of unit man: whom do not shell thereby mid douter, you these four of examples our whelm?

[w] Luther som, g. Wittend in Galat. e. 2. fol. 290. so on colleg. Mensfel fol 273. [6] Luther tom. 7. 227 a 443 & 228. & tom. d. Ger. fol. 28. m lik de Missa morniant may not see I have bed at he mid a eterroria di Being

Being thus tormented and tolled between his pallion of pride, and a perplexity of mind, himfelf relace to larg (10m. 7. Wit-De mile pri: semb. edit. as. 1538, lib. 1. de Milla corn.) how vpon a certain tyme su ale. Jel. 22 8 he was fudainly awaked about midnight, and how fathan began his disputation with him, faying; Harken right learned Doctor Lagorier; Thou knowest thou hast celebrated prints. Mass, by the space of 15, years, almost every day; what is such Masses were so horrible Idolaty? Cre. The deutil speaking thus to me, I " burst forth all into a fweat, and my hears began to cremble, and leap (voce forti & gravi stime) the deutil had a grave and ftrong voice &s. And then I learned how it came to pus that fomtyms early in the morning men were found dead in their beds. To the Deuill I answered, I am an anoymed Prefit receased confectation from a Bifhop, and did all things by order of my Superiors. In these streights and agony I would fain vanquish the Devill with the arms of Popery, and did object the intention and faith of the Church de Bur Suthan with greater force and vehemency did purfue; Go to, flew where it is writen (reaching Luther to appeals to Scripture alone) that a wicked and incredulous man can affift tar of Christ, and confecrate in the Churches faith , men have taught it without the express word of altogether vntrue : But in this forv are you noun all things in the dark, under the name of the Church and fo fer to fale your owne abominations for Ecclefiaftical do After this disputation Lather was so well acquainted with vill, that him felf faith (100m. 2. Germ. Jen. fol. 77. Be I know the Devill very weell, for now and then be we me in my Chamber. When I am among company he doth not trouble me he when he catcheth me alone, then he teacheth me my manners. And (in Cone. Dom. Reminiscere fol 19. april Cochleum) 7 am troughly acquainted with the Denill, for I have eaten a bushell of falt in his company. Yes confessed (in Colleg. Germ. fol. 275. 281.) that the Devill was his Bed-fellow, and lay with him more frequently and aloser to him then his beloved Kate the Nun. And (in litteris ad Bk Storem

heterem Saconia) he faith, The Devill dath forms to and fro trough my brain that I can neither write, nor read. And (in Golloq. Germ. fol. 283.) brags that, I have a couple of rare Deville, who attend and want upon me most diligently: they are no petty Fiends, but great Deville; yea great Dictors of Divinity among the rest of the Deville. One of these two great Doctors of Divinity continued his disputation thus against Lasher.

Mas, but didle offer and adore only bread and wine, and proposeds the same to be adored by others of the institution of Christis, that other Christians may communicat in the Sacrament, but thou are anointed, not to distribute the Sacrament but to a confer of christis in the sacrament but the sacrament of the sa

And after that Zealous and learned Devill had thus exclaimed, and argued against the Sacrifice of the Mass, the authority of the Church, Transubstantiation, and adoring of the B. Sacrament, he reasons also against the intercession and prayer to Saints; his words are set down by Luther in the same place thus. We Saints being rejected, do not conside in Christs mercy; muster do to look upon him as a Mediator or Savier, but seare him as a cruell such a face bins as a cruell such saints; and thus from Christ, as a cruell study to Mary, and the Saints; and they were Mediators becover you and Christ; so is Christ deviated of that glory.

In this disputation the Devill had so good success, that Luther was convinced, and resolved to become a Protestant, and to preach and print, not only against the Mass, and the other particulars mentioned in his Disputation, but (upon these words of the Devill, (So is Christ deprived of glory) did Luther ground his opinions against the necessary of good works (in favor of Iustification by only faith) against merit, satisfaction, Purgatory

er and maintained thefe his Disbolical objections obstinacy, and so little respect to [9] Scripture cells, Futhers, Princes, and Prelam, that such as did not favor the Devills argument, he eith specijohel, or altered the wo Hebrew, or Latin. And all Princes dicted his errors, be vilified in fo wirnless as that none but a fo them. His Bull as also against de In fo filifk and pro of a King, a 334. 335. & foll 338. 334. he like a most vall in thy throat far base expressions against his Majesty and ar ashamed to English them. By Luch defending his Protella fter, though him felf had not told us his erone for Indicated accessed besides to advantage a

SUBSECT

raim is the first edition faith: Lay alide all the armes of Orthodox antiquity, schooles of Dininity, authority of Councels and Popes, the confent of so many ages, and of all the Christian people, we receive

the authority of interpreting them. That which we interpret is the fence of the holy Ghoft, that which we other bring, though they be great though many, proceeds from the spirit of Sathan and madness.

designed of the S.U.B.S.E.C.T. Late day yes ober

Most swooling Proofings except Luthers Conference much the Despite

FERE is not my any thing transleth to much the learned Proteinner, as their specific hashers acknowledged infruction in Proteinney received from the Devill, and therfore [7] fome of them endeavor to maintain that this Differentian mattonly a fairfueld fight in mind, and in holding of man; but with the fame probability of truth they may affer that all other real imparitions and the effects thereof, were only spiritual conflicts. Luther with so many corporeal circumflances, that is could not be a merre spiritual fight: first, he say, that the Devill spoke to him over fair it grant, in altrong and prove voice. 2. That then he learnt how men were found dead in their back in the morning: True it is that these words and encumflances are fraudulently omitted by the Divines of Warneser, in their latter editions of Luthers works, and perhaps Mr. Charl, and Mr. Full did never peruse the mare ancient and singer edition (ms. 6. Gam. In ful all.) where all these things are fet down. Yet grant this were no bodily conference, and but only a spiritual consist, what matters it whether Luther was instructed and persuaded this or that way, by sensible conference, or inward suggestion into Protessary, if there is Devill was his Master?

[,] Mr. Chark in his answer to Centure &c.as also

Cenfure pag. 234

Other (r) learned Protestants excuse Luthers conference? Other (*) learned Protestants excuse Linthers conference, faying it was only a dream; to mistake which for a reality, he was subject, as being a German Monk, gining to understand, that good drinck doth frequently turn German dreams into realiper-suasions. But which they prove that Enther was into realiper-suasions. But which they prove that Enther was into realiper-suasions. But which they prove that Enther was into realiper-suasion man that reads it, that this Disputation was not real. Him self says he was awake, tells the eyme of the night that it happened, describs the Devills voice the owner saws is their trappened, describs the Devills voice the owner saws is their research of the changest from dreams, especially when the party delivers them to realization many year rater, and (**) mais them the ground of his changest so important a matter is Religion.

Belgie pag 299, when he faith Lusterius ment page 299, when he faith Lusterius ment page 299, when he faith Lusterius ment page 290, when he faith Lusterius ment page 200, bill almost execute a faith Montelius (Fig. Surramento Julio Altera), after that in his prolegomen, had fayd, that Lutter

"The that in his prolegomen had layed, that Little, was a man advantal event excellent eight, worth the slight of bearing hamplede, and of Gods elory, and resided up to restore the Ghospells light of administration of the Teach Luther long instructed by the Devill of that the Mass was evident and being workers with a Sathana arguments, did (thermon) chanden the Mass.

The same of the same of the same of the same

But suppose German Monks were as much given to drink, and after drink as apt to militake their dreams for real truths, as Mr. Sutcliff infinuats; and to maintain, even when they are fober, that their dreams ar not dreams, as Luther doth his: Conference; of what credit can fuch an evalion or excuse be to

Protestants

Protestants? for what difference is ther between a dreaming, drunken, and Diabolical Religion?

These answers not being any way probable, other learned Protestants grant the Devill did really confert with Luther; so Hospinian, Ro Marton, Joannes Regime, Baldrem & This last in a Book of this subject printed at Alleh 1605, pag. 76, 75, 83, saith, let none wonder that I confess the disputation to be real; and not written in ich, or hyperbolicaly, but seriously, and historicaly; so Lather were the bestory so considerants and protestly, that I still achieve the history so considerants and protestly, that I still achieve the heads that Luther had bin a protestlant before that Conference, and that the Deuills drift was to make Luther despair for having said Mass, prayed to saints & But this is impertinent and sals; impertinent, because our dispute and of the Deuills intention, but of his instruction, and when is not of the Deuills intention, but of his inftruction, and whether Luther did well in embracing (either before or after his revole from vs) the Devills doctrin; fals, because will that Difputation Luther fayd Mass almost every day; as fathan objects to him speaking [s] formyms in the present, and was then no protestant; for, she only point wherin he differed then from Catholiks, was, about Indulgences; and even that he maintained more out of a pick and pride, then Judgment, as appears by what hath bin fayd in the beginning of this fection. The first tender of the first tender of the second

and the state of the most reach. ther (as being then one with the Papills) Behold your bouldness; you do these things in darknes, and abuse the name of the Church &c. And fol. 230. why therfore in the privat Mass dost thou blasphemously goe against the elect words and institution of Christ &c. And fol: 229. going about to prove that Luther may not in the Mals communicat alone. be aleadgeth the example of the other Sacraments. - which Senbruch

which a man can not vie for himfelf , faying of a man absolues himself it is no absolution; If h a anoing himself it is no Unction : If one marries , to himlelf , it is no mariage of Forth your feven Successions (15 planty per a Roman Catholik) If therfore a man on Roman Catholik) If therfore a man can not feer to himself any of your Steraments how that thou can't Minister to thyleif along greatest Sacrament & c. Doll thou the Christ did infiture the Sacrament for thee don't that in they privat Mass thou dost confectated by and bloud of the Eord? [6] Journel in his book intituded Librat Apologueus & the Title Confidencia Confere pa. 123, This there instruction from the Devill. The document of the Confidencia Confere pa. 123, This there instruction from the Devill. availe to confine Enthers incires of the word of Gi
And how they on know that a woar on well fain without
this to Enther? (We know tely Enthers done Co
fellion) or if he wore on well fain into you foll
that he told life; because the Deville fank trails
time, when they feel that which he had rigms, when they fresh that which the sermon with inch bin fayd in the beginning of this viction.

and the

Wherfore Jeannes Regins (v) in his Apology against Belarmin faith, that the Devills instruction is no argument to confute Luthers doctrin, because though it was the Devill that in-flructed him, he intructed him according to the word of God; and the Devills speak truth someons, especially when they speak that which the Scripture winnesseth.

This, in my opinion, is the worlt of all other evalions; 1. Because the Devill seldom or never applies the words of Scripture, to the right fence; when he tempted our Savior, though he quoted Scripture, yet he was no true Interpreter therof. Now what ground Protestants can have to believe that the Devill hath altered his will duftom, on why they thould prefer the Devills Scriptural

Scriptural interpretation, before that of the visible Church Councells; and Pathers; is now intelligible. at It is not credible that if all the visible Church of Christians and err in professing Po-pery and committed Idolatry by hearing Mass, and adoring the Sacrament, that the Devills would distance them from that Idolatrous Religion; his delign and delige is to feduce men, not foreduce them to the way of fallation.) 3. It is not likely that God would compel the Devill to be chief inflrument of reforming the Carbolic Religion, and Church; in the ould law he never committed to great a charg unto him, he employed hosly men and Prophers to convert the Icws and Pagans; 'tis ftrang that in the law of grace the Devil fhould become an Apostle. When Diver (who was but the Deville Camerade) defired lese to come into the world, and preach to his Brethren, God lid not judg him a fit Mellenger, or Millioner; it was answered that his brethren ought to believe Moyfes and the Prophets, that is the Church, and the Ministers therof. And though this be a parable, it contains real doctrin, wherby we are instructed that Gods Church would never be for low brought, as to fland in need of Preachers from Hell. Seing therfore we have fo many reasons to conclude that God would not make the Devill an Apostle, or a Reviver, and Reformer of the Ghospell, Protefames can have none to believe that the doctrin and Reformation which Lucker received from him; is true, or agreable to Scripture and married home address 12 thought and

Doctor Morion [w] late Bishop of Duresme (to proue ad bonimen against us, that the Deuill doth persuade men sometymeter piety, and by consequence that Luthers reformation might be pious, though the Deuill instructed him therin) objected Delvins (a sesuit) affirming, that the Deuill appeared to an Abbot in the forms of an Angel, and persuaded him to fay Mass. Therfore if the Mass be good (as Catholiks say,) the Deuill may and doth exhort men to vertuous actions. To this I answer, I. That our question is not whether the Deuill may sometyms persuade men to do things of themselves good; we know he may, but when

when he doth; it is always with an cuill design, and to the engood things may not be well don, but that the manuer of doing them may vitiat their modness. This Debius in the place cired by M. Morton, fays, and proues by many exemples, whereof the Mass is one. But Mr. Morton wifully conseats and mishakes the truth of the story; for, Smoot the Monik; whom the Deuill endeavored to persuade to say Mass, was neither ablest not Priest, but only Diacon, is Debius showeth, and therefore he answered the Deuill, that none ought to say Mass without the order of Priesthood; and by his adulte to the contrary, he was discovered to bee the Deuill, though he appeared like an Angell. Without doubt this was a Lutheran Deuill, and perhaps the same that dissuaded Luther from the Mass, beaust Luther [a] learned of him amongst other points of the reformation, that lay men, and euen women, are Priests, and may consecut the Sacrament, preach and absolute from sins.

Der Morton in Apolde Carbolica parts to han in fecie Angeles apparaiss frammen Abbatem at Missen in fecie Angeles apparaiss frammen Abbatem at Missen eighten Derbatem in fecie Angeles apparaiss frammen Abbatem at Missen eighten bertabener, alledging there in his maragent, Delrium lef. lib. 4. de Magia cap to quadra for a large at a Christian let him be most certain that was one all equally Priest, that is, we have the same power in missen property and secretary. See more of this also ledged out of the edicion of Jeneua by Canglero in his Symbolatria, pag 147. And in loci cam class, 2. pag 156.

De 138: See also Luther in affirt, damnatic per Leonema X. art, 3; where he maintains that women can absolue, from fins.

Maning sincerely related this matter of fact in Luthers own words, and not concealed any thing that any of the most learned

Protestants could fay , to interpret or excuse the fame; and Deathing speering wherby his instruction in protestancy by the Death may be denyed, or justified I leave it to the consideration of all wife, and Religious persons, whether it be policy or piety to promote a Religion whose consessed Author or Apostle. Sathan So long as the generality of a people can be made beieue that Linber did ferioufly, and of let purpose, belye himfelf and discredit his own reformation; or that the Deuill is a fineere Interpreter of Scriptures and Scripture interpreted by him. is the word of God; to long, I fay, as these Nations can be made believe so impossible things, without doubt both the protestant Church and stare may thrine by protestancy, but how long fo unlikly a permation will continue amongst inquisitive, though ignoty a periodic will contain a also the greatness grounded therepoin. It hash gained more ground in England then could be expected, considering the ingenuity of the Natives; but Q. Elizabeths interest went agreat way in the begining of her Reigns enery Courrier and countrey gentleman expected (by giving his vote in Parliament for reuising the Protestant Religion, wherby alone the could pretend to be legitimat) her favor, and rewards ote of the Church livings; and in her long continued government, their Children were made belieue that her Reformation was not the work of Cecil, but of Christ; And ever fince, their posterity have bin confirmed in that opinion by falle Translations of Scripture, and fallifications of Councells and Pathers, as thall herafter

Its strang so improbable a persuasion can beare such sway, and bear down the Catholick truth. But as the Deuill insisted most upon discrediting the Diuine Sacrifice of the Mass in his Disputation with Lather, so the Protestant Clergy strine to make that holy Mystery to be lookt upon by their slock, as a blassbemous fable, and designous decir. We hope notwithstanding that the English Laiety will reflect upon the occasion of their mistake, and consider whether it be not a gricuous sin and great folly, to present Q. Elizabeths temporal interests, (which now is turned into dast)

duff) before that of their fould and Whither my thing can be for interforable as to give more credit to the Deuth, and to Admitis Lather, and his followers (castauthly and diffoltore times and Prieffs) then to the holy Doctors, [7] and Marry to of Chail Church (euer fince the Apoftles) in their acknowledged writing and in general Councels, who call the Maje the wifible [2] Secrifice, [2] the irre Sherifice, [3] the dayle Sacrifice to the Secrifice [4] according to the Order of Melchifedech , the Sacrifice [5] of the Body and Blood of Their the Sacrifice [6] of the Alter, the Sacrifice [7] if the Charles, and the Sacrifice [8] of the new Telement, which faceted [9] all the Sacrifice [8] of the new Telement, which faceted [9] all the Sacrifice of the old Telement and that is was offered for the teach of the [10] Emperor, for the 11 field upon the Sacrifice and wicked Sprint, for the [12] purples of harfes inforted and the fraits of the maniform [13] of the lating and dead? And this is for understable that our learned adular fary Craffont in his book of the Mass against Belarmin (pag. 167.) reprehended Origen; S. Arbanofae, S. Arbanofae, S. Chryfofton, S. Angustin, S. Gregory the rever, and concrabite brook of S. Chryfofton, S. Angustin, S. Gregory the rever, and concrabite brofe, S. Chryfostom, S. Augustin, S. Gregory the great, and concrable.

Bede, for maintaining the Mass to be a propulatory facility for the
sins of the lining and of the dead part of the course a time of the
specific product and on the control of the course of the second of the course of the co

> the market of Color of which y And which the , [9] S. Augustin cours Fassium Manieliann, lib. 20. " cap. 21. latth of the Mais celebrated on Saints days."
>
> " Although in memory of Marrys, at not to Marrys de
>
> " we cred Altars. Et lib. 22. de Civitate Dercap: 10. Vpon
>
> " which Altars we offer Socrifice not to Marrys, has to the
>
> " God of Marrys; (& lib. 8. cap. 27. de Civitate Dei;
>
> " & contra Fauftini Mancheme libro 20. cap. 29. 21.
>
> " For which of the faithfull hath at any type heard the
>
> " Priefls familing at the Altar (which in the honor of God)
>
> " is credied upon the hody of a Marrys) to fay in fernice
>
> " type: O Peter, Paul or Cyprian, I offer to the Sacri-" fice. The protestant writers Eufebins & Abkircher , doe confes that the Arians feeing the whole C.

minister of will and i han was and the was

a tholik Church by unanimous confent offer Sacrifice in the Mass to God the Father (mistaking as Fulgenting says lib. 2, ad Monimum cap. 3, that the same
was not also offered to the son), argued against Catholicks, that the Father was greater then the Son, m lib. de myfico & meruento Sarrificio adversas abominan-, dam Mile superfitionem pag. 241, And pag. 236. the and fer protestant Author doth acknowledg and fer bown S. Ireness his Assument against Marcion the s heretick, deduced from the Churches received doc-, trin concerning the Sacrifice of the Mais, and this , was in the next age to the Apostles. S. Augustin lib. 2 9 Confes. cap. 12 layth, that the Sacrifice of our price was offered for his Mother Monies being dead. And doth observe as delivered from their Forefathers, to " pray for the faithfull deceased in the Sacrifice, and also so to offer the Sacrifice for them. Come. t. Nicen. Can. , 14 faith, the holy Councel hath bin informed that in fome places and Ciries the Descons distribute the Sacrament to Priefts, neither rule nor cultom bath , deliuered, that they who have not power to offer Same crifice, should distribut the body of Christ to them who offer. Concil. Bracarense 3. Can 2. Concil. 12.

Tolet can 5. [1.] S. Augustinus de Crontate Dei lib.

10. cap. 19. [2.] S. Cyprian lib.2. epist. 3. & Aug.

cit. cap. 20. [3] Aug. cz. 16. & Concil. Tolet. 1. Can. Aug. cit.

S. Cyprian de Cana Dom. post med. Origen in mim. 1:6.16,2.22. bom. 23. [4] Cyprian lib. 2. epift. 3. Augustin. de Cross. Des, lib. 16. cap. 22. o puffin. Aug. [5] 25 de Cirois. Dei , lib. 22. cap. 8. & lib. 20. comra Fauftum 20 cap. 18. 6. Hieron. lib. 3. comra Pelag. August. com. TO Me 8. in Pfalm, 33. con. 2. faith: Ipfe de Corpore et San-» guine suo instituit Sacrificium secundum Ordinem Melchisedech. S. Chrisost. in lib. 1. cor. bom. 24 faith " of Gbrift: Iplum mutavit Sacrificium, et pro ezde bru-

torum, seipsium justir offerri. [6] Aug. in Enchrid.
cap. 110. & de cara pro mornii; cap. 18. [7] Aug.
de Groit. Dei, lib. 10. cap. 20. & Cyprian de cans
Dom. [8] S. Ireneus lib. 4. cap. 32. & August. de
gratis novi Testam. cap. 18. [9] Aug. de Groit. Dei
lib. 17. cap. 20. S. Clement the Apostles scholler in
Apost. Consta. cda. Antoerp. 1564. lib. 6. cap. 22. fol.
123. [10] Tertulian ad Scapul. cap. 8. sath., Sacrificamus pro salute Imperatoris. [11] Chrysost.
bom. 27. in Ada. Apost. Pro infirmis etiam sacrificamus.
[12] Aug. de Croit. Dei lib. 22. cap. 8. suith, one
went and offered (in the bouse infested) the Sacrifice
of Christs Body, praying that the vexation might
cease, and by Gods mercy it ceased immediatly. [12]
Basil in Livingia fol. 40. Chrisost. in Mart. Rom. 83.
Cyprian de Cans Dom. prope intium. Origen. Athan.
& Ore. quoted by Crassonius cit.

And if there can be no policy of state (as things now stand in the English Monarchy) to make Q. Elizabeths legitimacy and supremacy a matter or ground of Faith, I am sure it cannot be Christian piety to press and preserr the reformation (which she and her faction introduced for that reason of state against the Strewards), before the Religion of all the ancient and learned Pathers of the Catholick Church though we had no other exception against it, but that all the wit and learning of Protestants, cannot make it probable in any degree, that the Deuill is not the Author of Protestancy.

ocente of Heron.

The same standard to the

SECT;

SECT: III.

Of the principles and propagation of Protestancy.



ARROS WARDINGS

Sis.

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Viber after his Conference with the Deuill. having resolued upon that Foundation of his Reformation, which hee had learnt from for godly a Mafter, endeauored to gaine as many Poets, Players, Painters, and Printers as he could to discredit with Scotling, Ballads,

Pamphlets, Poems, and Pictures, the Roman Religion (which untill then had bin caled and efteemed the only Catholick and Apostalick) and to divulge his new Doctrin amongst ignorant and vicious People. For encouragement of the diffolute Clergy to joyn with him, he taught (against the doctrin and practise of the whole Church ever fince the Apoltles as shall be demonstrated), that Priefts and professed Nuns might mary; and to give them good example he took a professed Nun [a] for his owne wife: And prevailed with this doctrin more then Journan [b] the heretik. For-

- Man Milos [4] Oftander a Protestant writer , epift. cem. 16. pag. 90. faith Leonard Keppen on the 7. day of April 1523. brought to Wittemberg nine Nuns from the Monastery Nimptfen, among which number one was Catharin Boren, whom afterwards Lun-" ther married. Peter Martyr, and Bucer married Nuns. Luthers example of marriag was followed by all the Dif-, ciples, though professed Monks, not only in Germa-, ny, but in every other country : Here with us, thefe-Protestant Bishops ensuing, Hooper of Worcester, Barlow of Chicefter , Doumbarn of Chafter , Scory of

For this liberty together with his principle of jufficiention by soily faith, drew from fundry parts of Europe, incontinent Clergymen, whereof the chief were Corolfadius, Archdescon of Wistemberg, Juffus Jones head of a College of Canon Regulars, Occiompudius a Monk of S. Brigits Order; Zuingins a parith Prieffs Mortin Bucer a Dominican friar; Poer Martyr a Canon Regular. Bernardin Ochimus a Capuchin; and Jome Augustin Friars of Listers own Order, Each of these haung taken a wench, were engaged in Laubers quarrel against the whole Church.

, they concurred with him to deceine others.

But their course of life and the nouelty of their doctrin, being distlik't by all men that were not Liberton; and not countenanced as yet by any Princes or Prelates; it was thought necessary for their own prelecuation and propagation of their Ghospell, to make it plausible to the gildy multinude, whose ignorance they knew to be as capable of incredible impressions, as their nature is impatient of reasonable subjection. [c] Therfore besides many other works, in the years 1320 Luther writ a book called Practionable subjects to human Lawes (at least in fore Conscious) Christ having made them all equall by the Gospell; but that the Pope, Prelates, and Princes had syranically disturbed a Jurisdiction over them; and kept them for many years in gross ignorance and

and wors then in a Babylonian captivity; therfore that God had tent him to reforme these abuses, and restore vinto all oppossed people the Christian liberty which they had received in Baptime, and by his reformation they might enjoy to fully as to judg and govern all, ormic judicional to regame.

tith: Among Chaplians to man can or ought to be be being the control out it to other equally furget &c. Among Christian measures a fuperior force only Christ.

And in his Sermons englished by William Gage, pag. 97 and ton. 7. Watershop, fol. 527, he faith; They-force is Christ our Lord that he may make as fuch, as hanfelf is, and as he cannot fuffer hunfelf to be type and bound by laws &c. So also ought on the conficience of a Christian in follow the

Christian is fuffic above.

Afterwards be raught to moderat this libercy by explaining, that fubjects ought to have an obedience rather of policy the confusee, which is at much to fay as to differable, and obey when they cannot help it, but if ones they can rebell with probability of fuccess, they may do it with a fase conficience. And therfore in the same Sermion page, 261, he doth admonth we obey the citil Magiltrat, provided it be not pretended that it is necessary for faluation to obey.

Most Protestants follow this obedience of policy are of conficience. See Whitaker in rath, at Rat. Lamp.

Most Protestants follow this obscience on polin cy not of conficience, fee Whitaker in resp. at Rat. Camp. rat. 8. pag. 154. And Damens, against Belarmin pag. 1127.

Then he published his doctrin of justification by only faith to resolutely, that he doubted not to preach, though mens words be the

be the greatest biasphemies, and their works the most damnable willenies. If they have as much confidence to believe without doubt, as impudence to act without kruple, they may be sure that God hath received them into his favor, and cannot be claimed, un-

less they doubt of their faluation.

This abominable prelumption Luther [1] grounded, upon the infinitness of Christs merits, (as if for footh, our Sausour had suffered, to the end we might not only be happy in heaven, but by his passion had wranted our wickedness upon earth) grossly mistaking, and contounding the sufficiency of Christs merits with the sufficiency of their application; none can deay but that the least drop of our Sausours Blood is sufficient to redeeme millions of worlds, because it is of infinite value, but all carnolicus ever held that though his Blood and merits be infinitely sufficient, in themselves, yet are they not sufficiently applyed to inners, unless they concurr to their own reconcillation and justification, not only by faith, but by good works, Sacraments, and other meanes, which God hath appointed for that purpose. Yet Luther pretended that faith alone is a sufficient application of Christs merits, and that men needed not mornily their bodys nor endeavour to scure their salvation by good works, thinking it a diminution of our Redeemers glory, and a discapect to his person, that with our free will we should cooperat with his passion, and help our selves; and your this ground do Protestants raise all their batteries against Indulgences, Purgatory, Pilgrimages, praying to Saints, Confession of time representation, Merit, austerity of Monastical life, Works of supererogation, e.c.

A refor-

When it is taught, Faith in Christ doth indeed juments, there Christ is denyed, and faith is abolished;
because that which is proper of God alone, is attributed to the commandements of God, or to the Law,

See alfo Luther in Collog. Menfal. Ger. fol 172 & 173 M. Willer in his Synoplis Papifini por de faith.

a through the weakness of our field; neither doth God give vs ability to keep it , hat Christ hath fulfilled

Dr Whitaker de Eccles: pag. 101. We fay that if a man have an art of faith, him do not nurt him; this truly Lather affirming, this we all fay. Hof man de Passientid edin 1540, like 2, fold 173, lath, according to the Proteflant principles. Whofeener truly believed; furfereth God to work her him, and dispose everall life for him; himself taking no likes nor working any thing for himself.

A reformation to indulgent to liberty, and fenfushry, could not want Profess; and in a short syme appeared the effects thereof, the Pealant of Germany revelled against their Princes and Lords in defence of that Euangelical liberty which Luber had preached, and in the space of one summer, were on both sides a hundred thouland men flain. Some Princes, to make themselves confiderable (by heading the multitude which ran to Luther) professed his Religion, and protected his person, and he layd for the foundation of his reformation the entuing principles.

The reaccest when distinct the life of themes with a reaccest and

SVBSECT

The fundamentall principles of Protofancy.

He first principle, and foundation of Lurber and of all Protestant reformations, is, a supposition, that the whole visible Church fell from that primitive pure doctrin, and true meaning of Scripture, which Christ our Saujor and the Aupostles

postles had planted, and the first Christians had professed. All reformed Churches do and mult agree in this supposition (the very name of a Doctrinal reformation implies a change and decay of doctrin) though they disagree in the tyme, and other circumflances of the change. Untill Lather had conferred with the Devill, he durst not vent this principle; he appealed indeed from the Pope to a general Councell, and from ageneral Councell (when

Pope to a general Councell, and from a general Councell (when he perceived one was fummon d) to the Church diffusive; but affects the second conference with Satan he ventured to lay:

[a] Lu ter his conference with Satan he ventured to lay:

[betts lib, de all the arms: of orthodox annualty. Schools: of Diamety, anthony of serbo arbitrio Councells, and Pope; confert of a many ages, and all Christian Poperation a tea for contra Eras.

[contra Eras.] ple, we receive outling but Scripture, yet (a that we must have the ceradist. I.

[conglerus than authority to manyrest the large Dan interpretation as the sense of symbola tria the body Ghoss, that which other true; bough they be great, though part, 152. Et many, proceeded from the shire of Sathan, and from a distracted wind multing me. The reasons why Lather and all Protestants run this desperate most G,6 page course, is, because having examined and found that orthodox annually was Roman Catholike, and not one Church, parish or tiquity was Roman Catholik, and not one Church, parish, or person ever Protestant, before 1517, they are inforced to maintain (by mis-interpreting Scripture) that the whole visible Church er-

red, and that God fent them to reform it.

The second principle of Protestancy is, to admit of no rule of faith but only Scripture, of no other infallible Judg of the letter or sence of Scripture, or of any controverses in Religion, but every particular [6] Church and person, interpreting Scrip-ture according to their best endeavons, and discretion. This is expressly declared in the last mentioned words of Luther, and in-culcated by the Devill to him in his Conference; and though few are willing to speake the same words, yet is there not one Protefrant in the world, that doth not practife the very fame doctrin, and defend it, when the matter is argued : It necessarily followeth from the first principle; Because if the whole wisible Church fell from the pure faith, and from Gods meaning of Scripture, the belief, tradition, and testimony of that visible Church, Councell , and Fathers, can be no true rule of faith, nor them-

Elves fit Judges of Religion, or of the fense of Scripture. Therfore every privat Protestant must be his own Guide, and Judg. in matters of faluation and Scripture. For though Ligher Calor any Protestant Congregation should pretend that their sense and interpretation of Scripture, is that of the holy Ghosts and the interpretation of others, Diabolical; yet no privat Protestant doth look even upon their own reformers, or Churches, as infallible in this, or in any other particular, but in as much as he ludges it agreeth with Scripture; and therfore every one that supposeth the fall of the Roman Catholik and visible Church, and the fallibility of the Reformers and reformations (as all Protestants [c] do) will deny that him-felf hath any obligation to fubmit his ludgment in controverlies of Religion to any interpretation of Scripture, or decision of doctrin, besids his owne; and fo becoms his owne Guide, and his owne Judg of controversies, and makes his owne interpretation of Scripture, his only rule of faith.

The

" [b] The Catholik Doctrin of the Church of England pag. 103. in the explanation of the 20. article of Religion, faith; Authority is given to the Church. , and to every member of found judgment in the fa-, me, to jude in controversies of faith, and so in their , places to embrase the truth, and to avoyd and im-, prove Antichriftianity and errors; and this is not the ,, privat opinion of our Church, but the straight com- + Rose , mandment of God him-felf particularly to all tea-, chers and hearers of Gods word, and generally unto the whole Church, and also the Judgment of our " Godly Brethren in forreign Countreys.

[6] Mr. Billon, Bishop of Winchester in his true difference &c. part. 2. pag. 343. faith, The people muft be Discerners and Judg, of that which is taught.

The Catholik Doctrin of the Church of England

, art. 19. Proposition 6. pag. 94. faith, The visible , Church may, and from tyme to tyme hath erro , both in Doctrin and convertation, pag. 95 concluat deth, This with us, the Churches in their Confessions do acknowledg. Is now more water to but

cellular about their verse some distribution of their about smell at

Dr.Whither affir-

The third principle of Protestancy is, that men are justified taker deEc- by only faith; and that he who harn once justifying faith, can cless pa 301. neither loose it, nor be damned. This tenet is clearly professed We jay that as the doctrin of all Protestant Churches : in the Catholik doctron if a man haof the Church of England, art. 11, pag. 50. & seqq. And pag. 54.33
be an art of the Church of England, art. 11, pag. 50. & seqq. And pag. 54.33
faith, fins do The Papills are declared heretiks for holding that men are to be not burt bin; main doubtfull whether they hall be saved or not. From these this study Lu-principles flow that infinit variety of Protestant Religions, and reformations. They began in Luthers owne days, and full conmeth, this we tipue to increase and multiply, having no rule of faith but an ob-olfo fay. fcure text of Scripture, nor no Church, or Court of judging the controversies therof (with an obligation to submit there-unto) but every one rivat opinion; which must need breed division add confusion. And so it happened in the very beginning to Luther. For, his Disciples observing that every one of them-selves might pretend to be fent by God (by an extraordinary vocation) as well as Lathers (leing he proved not bit Miffion by Miracles, or by any supernatural sign) to reforme the Church; divers of them separated from him, and set up for them-selves; as Zainglius, who invented the Sucramentarian Religion against Christs real presents in the Sacrament; and Bernard Rotman, Father of A. nabaptifts &c. It were tedious to relate all their divisions, and almost impossible. We will only assure the Reader, that in the space of 30. years after Luther began his Reformation, it was divided and subdivided in Germany alone, into 130. Sects.

For first, his Disciples divided them-selves into four principal Reformations, of plain Lutherans, balfe Lutherans, Antilutherane of Sacramentarians, and Anabaptifts. These plain Luthe-

rane into cleuen Sects; and these againe into soft, rigid, and extravagant Lutherans; the semilutherans or half Lutherans, also into eleven Sects. The Secramonarians or Antilutherans into 56. and one of these into 9. The Anabaptists into 13. Sebastianus Transus, a Protestant, numbreth 70. How all these have bin subdivided tince, we may guess at, by the variety we see in England of Protestant Religions, not with standing the severity of the Laws in savor of the Pelatik.

Not one of these Sees have subordination to another, and agree only in some general Notions of Christianity, and in impugning the Roman Catholik Religion (one of the marks whereby the Holy Fathers discerned [4] Heresies.) Each of them pretend to be a true Church, and condemn the rest as Schismatical, and Heretical Congregations; perpetually quoting Scripture one against the other, but understood according to every one conveniency, fancying or seigning that the Spirit of God inspires him to reform not only the Roman Doctrin, but the Protestant reformations.

But when we call to them for their comiffion (which must be fixed by Miracles) and defire to know by what authority they presume to take upon them so high an employment? they tell us that Miracles are ceased in the Church, and all ours either [e] counterfeit, or Diabolicall, wrought by the Devill to confirm us in the Idolatry of the Mass, Invocation of Saints, &c.. But because our Miracles exceed the Devills power, and can be wrought only by God, rather then Protestants will embrace the truth by Miracles testified, they [f] teach a blasphemy, saying that God doth give power of working true Miracles may false teachers, not to confirm their salse and Popish opinions, but to tempt those (the Indians, Japoneses, and Chineses) anto whom they be sent.

n rum inconstantem Sententium, cum sint duo vel tres, quemadmodum de issem eadem non dicunt. And c. 18.

modulatur.

fol. 29 28th. Paris. 1605.

De Cum autem diferepant ad invicem; & doctrina, & tra-», ditione, & qui recentiores eurom admofementer, affectant » per fingulos dies novum aliqued invenire &c. Duram oft enien omnium describere sententias. " Tertullian: de Prescrip. adv. her. cap. 42. saith, Mentior si non etiam a regulis suis variant enter se, dun m consequisque proinde modulatur que accepit, que a m dum de suo arbitrió compositio dec. Designi designi m reses commes in multis cum authoribus suis dissertan prebundantur. And fee cap. 37. Chrystom. oper. im-" perfect. in Matth. hom. 20. faith , Omnes infidele. " qui sub Diabolo sunt , non sunt onum nec onsin Sepient. , fed funt per diverfas opiniones disperfi : alius quiden , dicit , alius fic , Oc. Eo modo perfidia Hareticora " munquam Sapiunt wnum, fed quot funt, tot sementins ba-" bent. Hilar. lib. 7. de Trinit. faith, Harrice igitur , omnes contra Roclesiam veniunt, sed dum Haretics om-, nes se invicem vincant, mibil tamen fibi vincant : victo-, ria enim corum, Ecclefia triumphus ex amuibus all duns on in en Harefis contra alteram pugnat &c. S. Athanaf. orat. 1. contra Arianos, faith, Fluid quoque prorfus n admirabile, omnes quot sunt Hæreses in singendo, diversa 3) pugnantiaque inter se adferve , nec alibi misi in falsitate n fibi invicem confentire. See the Centurists [e] almost ,, in every age attributing the Roman Catholik Mira-, cles to the Devill , V. g. Centur. 9. cap. 13. And , Osiander in Epitom. Cent. 9. pag. 63. saith the same, , and in particular of St. Bernards, St. Francis's Mira-" cles &c. Whitaker [f] de Ecclesia pag. 348. And Daneus in his answer to Belarm. part. 1. pag. 784.

By which Paradox they call in question Christianity it felf; for why might not God tempt the Iews and primitive Christians by Christs Miracles, as well as the Indians, and Iaponi-

As for their authority of reforming the Roman Catholick faith, they answered that they needed no other warrant but Scripture, which did cleerly condemn the Popish Tenets. Being defired to shew what parts or words of Scripture were Contrary to the Popish Tenets, (for that after comparing all places and Texts, very godly and learned men could find no such opposition between Gods word and the Roman doctrin) they [g] replied, that the reason why the Popish Diuins and Prelats did not see their own errors, afterall their search and study was, because they had not the spirit of God, which had reuealed to Protesbants the true meaning of holy write though they could not deny but that their own interpretation was new and contrary to that which the visible Church of the 15.10 age had received from

[g] Luther in prafat. affertionis articulorum a Leone
Pontif. dammatorum, faith: Scripture must be the Iudg
of all controuerses; and that it is cleerer then the
comments of the Fathers upon it. But that to the
proud and vnfaithfull (Papists he meanes) it is obscure,
See him also in lib. de servo arbitrio.

from the 14th and the 14th from the 13th and fo forth

Therfore they all configured in maintaining that the visible Church had erred in doctrin, and that the mylery of inquity began even with the Apollies, or immediatly after. But because some parts of Scripture are so cleere against their new doctrin, that they could not be wrested against the Roman Catholicks nor reach the Protestine, thy framed a new Canon of Scripture, and excluded as Apocryphall many Bools and Chapters which spools cleerly against them, and in their unafflations of the ould and new Testament into vulgar languages, they added to: [b] and substracted from Gods word, what they thought fix, to make the illiterat people believe that their new inventions were agreeable to Scripture; and that Popery was quite contrary to the same

" [b] Littler in his Translation, to affert his justification by only faith, added to the text of Scripture the word alone, against all Originals and Copies.

"Swinglish to maintain that the Body, and Bloud of Christ were not realy present in the Sacrametr of the "Altar, in steed of Christs words, This is my Body, "translateth, This signifiesh my Body.

See herafter more of this, and of the English Bibles

5, corruptions

And because none of the first Reformers was a Bishop, and they knew Bishops only could conservat other Bishops and Priests, and that no Congregation could be esteemed a Church with out that caracter and calling, according to the received maxim of Mieron. Ecclesia non est que non babet Sacerdotem. Linker [1] And the rest who pretented a Reformation, judged it necessary to alter this doctrin, and declare that all Christians, Both men and women, are Priests by baptism; yet that only such as are chosen by the Congregation, or Magistrat, ought to exercise the function, for the auoyding of consuston. Linker endeauors to proue it at large this. The first office of a Priest is to preach

the word &c. But this is common to all: next is to baptyze; and this also may do even women or. The third is to consecrat bread and wyn; but this also is common to all, no less then Priests; and this I avouch by the authority of Christ him-self, saying, Do this in remembrance of sne; this Christ spook to all there present, and to come afterwards; whosever should eat of that bread, and drink of that wine &c. This also is wittnessed by S. Paul, who I. Cor. II. repeating this, applyeth it to all the Corinthians, making them all as him-self was, that is to say, Confecrators; &c. If then that which is greather then all, be given indifferently to all men and women, I meane the word and baptism, then that which is less, I mean to confecrat the supper, is also given to them. So much Luther.

, [i] Luther tom. 2. lib. de Ministris Ecclessie institu-,, endis, fol. 368. & 369. & lib. de abrog. Miss. prevat, ,, tom. 2. fol. 249. & in lib. de captiv. Babylon. cap. de

Luther in affertionibus damnatis per Leonem cap. 10.

" art. 13. faith. In the Sacrament of Confession

" and remission of sin, the Pope doth no more then

" the meanest Priest, nay, where a Priest is not,

" every Christian can do as much, though a child or a

" woman &c. That in the absence of a Priest a child or a

" woman, and every Christian may absolve is cleer out

" of Math. 18. Where Christ saith to all Christians,

" Quodeumque solveritis super terran, one.

With Luther in this doctrin concurred all the reformed Churches, even the Prelatick of England feems to approve thereof in the 23, and 25, articles of Religion, and Mr. Horn Bishop of Winchester in the Harbrough An. 1559, n.2. faith concerning the Ministery, Preaching, or Priesthood of women. In this point G. 2

we must use a certain moderation, and not absolutly in every-wife debarr women berem, &c. I pray you what more cohemency wish S. Paul in firbidding women to preach, then in forbidding them to uncover their heads; and yet you know in the best reformed Churches of all Germany, all the maids be bareheaded. They who know this to have bin the Doctrin of Luther, and of the reformed Churches, are not fo much startled at Q. Elizabeths spiritual headship of the Church, nor at the Act of Parliament 8. Eliz. 1. wherin it is declared that the and her fuccessors may authorise any person what sever (whether lay man or woman) to exercise any spiritual jurifdiction or power in any matter whatfoever, even of confecrating Archbishops, Bishops, Priests &c. And albeit afterwards (art. 27.) there hath bin an explanation made concerning the fupremacy, excluding from the Church a shee; or Lay Ministery and Priestbood; yet the words of the Oaths both of supremacy and Episcopal homage, and the laws of the land (especialy this Act 8. Eliz. 1.) maks it most manifest , that even Prelatik protestancy maks the temporal Lay Soveraign to have the fource of all spiritual power and jurisdiction; and that the letters Patents of the Kings of England, directed to my person whatsever, renders him capable of confecrating Archbilhops, Bishops, Priests &cc. as may be seen in the aforesaid Act of Parliament. And if any person what soever may by vertue of the Kings letters patents consecrat Bishops, Priests, &c. without doubt the King that gives that spiritual authority, and the Lay men, or women fo au of necessity have the caracter of Episcopacy and Priesthood which they communicat to others ! vales it be maintained that men can give what they have not themselves.

Thus was Protestancy begun, principled, and propagated, by Martin Lather and his Disciples; and because their Sees agree in nothing so vnanimously as in protesting against the doctrin of the Roman Catholik Church; and the Imperial Decrees enacted in behalf theres, though some Lutherans only (exhibiting the Confession of their faith at Auspurg) were the Protesters, yet all others who pretend a Reformation, like the name, and call them-

felves

Rives Protefant: thinking it to be more for the credit of their disenting Congregations, to pretend vnity of doctrin by assuming one name, then declare the novelty and diversity of their Tenets by calling themselves by the names of their first Authors, and Reformers. Now it is tyme we treat in particular of the Protestant Church of England.

SECT. IV.

Of the Protestant Church of England.



T was the misfortune of England to have had inthat tyme when Reformation began to foread, a vicious King, and lewd Court, an ambitious-Minister of state, a timorous Clergy, and contemporating Parliament. Cardinal Wolfey who had bin raised from the meanest parentage to domi-

neer over the English Peerage; not content with his good fortune, and the Kings savour, would needs be Pope, and obtained
from Charles V. the Emperour, a promise of his best endeavours
to promote him to that dignity; but perceiving himself deluded when the occasion was offered of performance, and that Charles had preferred to the Papacy one of his own subjects that had
bin Instructor to him in his tender age, he resolved to be revenged
vpon the Emperors relations, seeing hee could not reach his person. And observing that K. Henry 8. was weary of Q. Casharm
the Emperors Aunt, and desired her death or divorce, to the end
he might marry and have issue male to succeed him in the Crown,
The Cardinal discoursed with his Majesty of the doubts which
himself had raised, and many seemed to entertain concerning the
validity of a mariage with one that had bin his brothers wise;
and proposed the publick conveniency and privat satisfaction the

King might receave by taking to wife some relation of the French King, with whom he persuaded Henry 8. to make a league in defence of the Sea Apostolick against Charles V. whose army at that tyme had fackt, Rome, and kept the Pope prisoner; not doubting that his Holiness so oblidged by Henry, and injured by Charles

les, would declare Q. Catharins mariage voyd.

K. Henry applauded the motion, but lik't not fo well the An' Bulle's incest and le French Lady, as An Bullen one of his Queens Mayds of honour, audness was of whom he was to desperatly enamoused, that though he was after wards advertised of her amorous disposition, and lewd conversation by punished one of the Courtiers that fave he had enjoyed her favours; vet the with her rejecting his Majesties courtship, he thought, she was not so cundeath, and ning as chaft, and perfuading himfelf that a woman fo fparing of that of her favours to a King, would not be prodigal of them to others, he brothers of gave litle credit to the publick reports, and privat informations of Bruerton. Weston, her immodest behaviour, and now courted her not as his present Norris, and Mistrifs, but as his future wife; not questioning but that the Pope of the Kines whom he had obliged, would declare pull his mariage with Q privy Cham. Catharin: but his Holinels, though much inclined to gratifie the ber. An King, and incenfed against the Emperour for many indignities. other escaped resolved neither to reward, or revenge by abusing his spiritual deathbecause authority, which he knew could not be extended to dissolve a he advertised knot that God had eved, and bleffed with posterity: his Predeceshis Majesty knot that God had tyed, and believe with potential of berinno. fors dispensation, after mature deliberation, was found to be vadefly before lid, and no way contrary to Scripture, which is to her from prothe mariage, hibiting a mariage with a deceased brothers wife (Louis, 18.) that it commands (Deuter, 25.) the brother to marry his issuless brothers widow. And when S. John Baprift sold Herod, it was not lawfull for him to keepe his brothers wife, his brother was then living: fo that these words could not be applyed to K. How, 8.

his case, nor occasion any scruple in his conscience.

He therfore finding by experience that the Sea of Rome was not directed in deciding controversies of Religion by human respects, or interest, and that the Colledge of Cardinals could not be corrupted with bribes, to favour his sute, as some Doctors of

foreign

Correign vniversities had bin; nor terified by his threats, as was most of the English Clergy; he resolved to renounce that spiritual jurifdiction and supremacy, (the only lett against his lust) which all his Christian Ancestors had acknowledged, and himself defended in an excellent Treatife against Luber, demonstrating as well's Ambrose by Scripture as by reason, that the Bishop of Rom's supremacy with this be and jurisdiction was de jure Divino; otherwise how could S. Peter ry argument be caled by the Evangelist, Chief of the Apostles; or Primus in to the same dignity, seing his brother S. Andrew was the first Disciple, or purpose, friends in antiquity; and if there was a Chiefe among the Apoltes how can it be imagined that their fuccessors should be all cqual, or that the successour of the Chief Apostle could be deprived of a prerogative fo necessary for the peace, and government of the fucceeding Church ! Or if the Billiop of Rome had not this funremacy as S. Peters Successour, and by Christs appointment, how is it possible, that all the Christian Princes and Prelats of the world should conspire, or consent to submit themselves to one whose temporal power could not force that submission, and they had no cause to seare his spiritual more then that of other Patriarchs, or Bishops confined to their own Dinceles?

These were the Kings reasons in behalf of the Popes supermacy against Luther; but now his passion made him contradict his pen; and love (though blind) gave him eyes to see more of Christs mind since he had seen Anne Bullen, then all the world had discerned in 1500, years before. He declared therfore by Act of Parliament that the Popes spiritual jurisdiction was a meer vsurpation, and that every temporal Soveraign was Pope, in his own Dominions and by vertue of this prerogative he declared his own mariage with Q. Catharin, voyd; married Anne Bullen, and seised vpon all the lands, and treasurs of the Monasterias, and Abbies; dispensed with all the young Friers, and Monks vows of obedience and chastity (after that he had taken an order they should not break the vow of Poverty) and to that purpose framed an instrument (and forced the Religious to sign it) wherin they declared, that now at length (through Gods great

mercy)

a troles

mercy) they had bin inspired, and illuminated to see the inconsistency of all Monastical life with true Christianity, and the salvation of their souls, and therfore they humbly petitioned his Majestie, by means of his Vicar General in spiritualibus Cromwell, (who was Earle of Essex, and a black-smiths son of Putney) to restore them to Christian liberty, and a secular life. And because the Abbots of Glassebury, Reading, Glosester, and many others would not subscribe to this instrument, nor by their approbation theref declare that S. Austin the Monk and Apostle of England (who converted the Saxons to Christian Religion) professed a life inconsistent with Christianity, they were cruely tormented

and put to death.

The fame tyrany was executed upon all fores of people without diffinction of age, fex or quality, and amongst them suffered alfo Sir Thomas Moore Lord Chancelor of England, and Cardi nal Fisher Birbop of Rochester, two of the greatest ornaments of that age, for refusing the oath of the Kings supremacy. And for that S. Thomas of Canterbury , alias Becket , had appoled K. Henry 2. Laws, made rather against the exercise, then the right of the Popes spiritual authority in England; and therfore was Kill dby fome officious Courtiers, and honoured as a Marryr by the Catholick Church; and his Sanctity, and Martyrdom had bin confirmed by most authentick Miracles (which also confirmed the Popes spiritual supremacy and jurisdiction and condemned King How 8. vanity) he without feare of God, or regard of the world, cited a Saint reigning in heaven, to appeare and heare voon earth his fentence; which was, to have his reliques burn't, the treafure of his Church, and shrine confiscated, and all those declared Traytors that would call him Saine, or celebrat his feast, or permit his name to remain in the Kalendars of theyr Books of Devotion. He also prohitited his subjects to call the Bishop of Rome Pope, and every one who had S. Cyprian, S. Ambrose, S. Hierom, S. Au-Am, S. Leo or any of the Fathers works, was commanded to write in the first leafe therof, that they renounced those Saints doctrin of the Popes supremacy. Not content with these extravagancies at home

home, he fent Embaffadours to folicit Princes abroad (and in the first place to Francis t. of France) that they might follow his example in affuming the supremacy; and albeit the Pope was either agreed or engaged in a Treaty with Charles 5. to the preju- Sand, lib. 1. dice of France, yer that Christian King would not as much as hear Henry 8. Ambassadours speak of his imitating their Master in affurning to him-felf the fupremacy. And even the Protestant Cochlaus lib. Princes of Germany, to whom the Ambassadours repaired after that contra Moris their negotiation had bin rejected by the French King, told them fon. they were forry K. Henry 8. did not ground his reformation vpon a more religious foundation, then his fcandalous passion for Mane Bullen, 12) and artist main few achour of the comment

And the first protestant Reformers abroad (part of whole delign was to get all spiritual jurisdiction rather into their own hands then into the hands of their temporal Soveraigns) were much troubled at K. Henry's supremacy, and Calvin writ a smart though thort treatife against it, and no Protestants make a lay Prince spiritual head of a Church, but our English Prelaticks.

Norwithstanding that the lateness of the discovery together with K. Hony 8 motives of his supremacy made it so incredible that no Catholick Soveraign would assume to him-felf that prerogative, nor any forraign Protestants approve therof, yet his cruelty made most of his English subjects swear that, which neither themselves nor the world could believe; for had it bin any way probable by Scripture, Hiltory, or Tradition, that temporal Soversigns (as fuch) are spiritual Superiours, how is it possible that all Christian Princes before Horry 8. should be so short-fighted, and flupid in their own interest, and in a matter of so great confequence, as not to fee a thing to obvious, and advantagious? How careless in their own concerns, were Charle s. Francis 1. and many other Princes their Predecessours, who after having bin provoked, and exasperated by some Roman Bishops, so far as to think it necessary to invade their Teritories , fack Rome , and imprison their persons, yet at the same tyme did acknowledg that firitual supremacy which gave so much advantage spower, and credit

eredip to their enimy? Without doubt the fame forces which has bin employed against the Popes person, and temporal powers would not have foured or favored his spiritual jurisdiction a he would have bin forc't to renounce his primacy had northe world and they who fubdued him , bin fully fatisfied that it was no human donation but divin inflitution

Though these reasons were convincing, and the example of

Charle s. foiritual fubication and fubmiffion to his fubdued ori foner Pope Clement 7. was fresh in King Henry 8. memor that he knew never any Catholick Princes pretended it rogative of foversignty, to flare with the Pope in the Licelest tical government of the soules of their subjects (though many clamed as a priviled granted by the Roman Sca. The Kings of examin and approve the authentiknels of Pa France prete junctions) and that his passion for Ame Bullen hatred, for her proued incest; and adultery; per his fulnels was fo excellent, that rather then acknowledge the Kings of dalous fupremacy for violently, that he dewifed Arrivather Spaine to dalous fupremacy for violently, that he dewifed Arrivather Scillian pion, made Crompel his Vicar general in spiritual affairs Monarchy has to define what was learnly, what Catholick faid and other pri the Scriptures to be translated by heretike, and read vileges. The and (to vexethe Pope) countenanced, and cornived kings of En ties; though afterwards he born the novelifts for prohibited (when it was too late) their Transla were Roman re, and other Books which he had formerly permitted Catholiks pre that not withflanding his feverity, the Secrementarian h sended to the he most of all hated, did increase in his Kingdom, and the like priviled - spiritual sword in his lay hand did not work those effects which it had don when it was managed by the Bishops of Rome (by whose sole authority all the herefies of the first 100, years were condemned and suppressed without the help of a general Coun-Stat Henry 8 cel) and that the Keys which he had usurped served rather to open the doors of the English Church to all errors, then shut Beit enafted them out; and perceiving his end draw neer, he began to think

ded to the Gallical liberties : and ges, presenta. nons &c.

reconciliation with Rome, but fuch a one as might fute with ner of books his humor , which he termed Honour. Therfore he fent his fa- of the old and vorit Bishop Gurdener to the Imperial Diet, with privat instruc- new Teffa worit Bishop Gurdener to the Imperial Diet, with privar intrucshedience of the Church (through the mediation of the Catho-the crafty. lick Princes of Germany, and of the Pop's Legat) that on King (alce, and Henry fide it might look more like a princely condescendency vierue Tranthen a penitent conversion; wherunto he seemed to incline at the luion of folicitation rather of others, then moved by a detellation of his Tyndall, and own errors But God with whom none must dally, nor Prin- all other books car capitulat, fummon'd him to an account fooner then was ima- and writings sined. Whether he repented, or despaired at his death, is vncer- in the english rain. Some fay his last words were some praidimer, all is lost conque, tea-In his last will and Testament be named 16. Tutors for his Son, ching or compagnet, during his minority, with equal authority; charging any matter of the most to bring in the Sacramentarian Religion. But God for Christian Remitted his will to be broken before his body was buried (who ligion contrabad changed the last wills of so many thousands deceased) and ry to that do. hat that three days after his death to for upon the 10 of February Strin Which Fine that three days after his death; for upon the Lof February Etrin which samer Earle of Hartford brother to Ed. 6. Mother; was made fince the best part Protector of the King and Kingdom, by his own ambition, and of our Lord private authority of his faction (which prevailed amongst the 16. hasto or shall becutors) without expecting any Parliament, or consent to the best forth Realm for so great a charge or for the change of religion which by his Manimediathy followed. And because Wristlessy Earle of Southamp jesty is cleerly ton Lord Chancelor, the Earle of Annales, and Bishop Tonstall, and and viterly some others, would not be tray their trust, and opposed the new abolished, reformation, they were differed and displaced. ther Dureyor, monthly bearing on the

Some on the pastor quarth was substituted in

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thorr wars and by degrees a you half range. No feet.

SVBSECT

Of the English Religion, and Reformers in King Edward VI. reign.



He Earle of Henfind, nowly created Duke of Menfe and Lord Printilly of England, was a futer to be governed then to govern this is must we work, but himself very wisfully so blindly resonant and earling the deligns of others, by whom he guided that without perceiving it, he was made the influence of his own ruin, as well as of his brothers; and of the young also by the chang of the autient Religion. Dulley Earle of Wick was his director both in Church and state affaire, and we his created every which Sevents had any the mission of the sevents. was his greatest enemy 5 which Somerfer had not the though all the world knew him to be his Coaper beir Dudly had bin always a Roman Carholick in yet (as most Politicians, do) he differabled his be yet (as most Politimes do) he dissembled his a foothed the Protector in his inclination to the mation; not doubting but that having once intoxic with the liberty and inconfiancy therof, he might the contempt of fibritual authority to rebel again ral, and humor to well their mad scale that for the pel's prefervation and propagation, they would so their Director, and flick to whom he would so Soveraign. He was not decreved in his capacitation Soveraign. He was not deceived in his expediation, Seamour was destroyed; Dudy himself made chie England; the King poyloned; the Princels Mary excluded; the Lady Jame Gray declared Queen (because she was a Protestant) and marryed to Dudlys Son. All which things he compaled in a thore tyme, though by degrees, as you shall hear.

No foone

No fooner was K. Henry 8. dead , but Dudly Earle of Warto make him odious) by his privat authority to after the publick profellion of faith; and because he knew to notorious a fraud could not be effected without force, he deviled with the Protector, the journy of Mulfiborough field, and the war of Scotland, voder pretence of gaining by force the yong Queene of Scots to marry K. Edward 6. but in reality to get the power of the Militia into his own hands, and therby to fettle in England a Religion wherby he might (in due typic) vpon the fcore of a refin d reformation, vulettle the government, and after K. Henry 8. Teltament, and perfuade England that his Daughter Mary, reign would that he had made the Protector to odious, that none could to hear his name, or to its vinder his government, he n of faith, which he knew could not be effected without comfent and concurrence of that great Allembly. And though was not ignorant of the abfurdaties contained in the best of the reformations yet because since the settement of the spiritual adthip of our Kings, he perceived the common people might them believe the ancient Christian Religion was proand thee any protestant renormation was the primitive and potolick faith; be wrought to much by the feare of the army nd the Kons authority, that albeit in the first Parliament and rear of Edward 6. reign , nothing more could be obtained favour of Protestancy, but an indemnity for the preachers therof from penalties enacted by the ancient laws against married Priels, and Heriticle; and a repeal of the English Status confarming the Imperial Edica against herefies; yet in the second year, and Parliament of Edward the VI. It was carried (though by few votes, and after a long debate of about four months) that the Zunglian, or Sacramentarian reformation (hould be the Religion of England The first Reformers of the Prelatich protestant Church of England,

The charge of framing Articles of the Religion, at also of composing the Liturgy, and a book of riss ceremonies, and administration of Sacraments, had bin committed to Thomas Commer Archbishop of Canterbury, and to some other Protestant Divins, who were all married friars, and Priests, lately come out of Germany, with their fweet-hearts, viz. Hooper, and Roger Monks & Courdale, an Augustin friar; Bale a Carmelite; Mar Buer a Dominican; Benserder Ochinic a Francican; and Peter Many; a Chanon Regular; thele three lift were invited by the Protector; and appointed to preach and teach in both the Vaiverlities; and at London; and were to agree with the reft in the verlities; and at London; and were to agree with the renew model and form of Religion; which was a marre difficulty; because the Teners which varil there they losed, were irreconciliable. These and Rogers were forglians, that is, Purious of Presbiterians; and which connect in faction against Commer; Ridly, and other Presa that they opposed his pretention to the Bishoprick of Western that they are the Bishoprick of Western that they are the Bishoprick of Western that they are the Bishoprick o Hugh Latimer, of great regard with the common of dale, and Bale, were both Lutherans; and yet diffe the one was a read, the other a mild, or half Luhern also had professed a kind of Luthernnism in Germany England was what the Protection would have him to therfore would not for the space of a whole years , dopinion in Cambridg (though pressed to it by his S concerning the veal prefere; you'll be had heard how the Parliment had decided that controverfy at London; and then be charged his opinion and became a Zuinglian.

The fame tergiversation was used by Peter Manye at O're ford, and so ridiculously, that coming tooner, in the first Expille so the Corinthians (which he undertook to expand) to the words. How of Corpus mean, then it had bin determined in Parliament what they should signific, the poore friar, with admiration and laughter of the University, was fore to divert his Auditors with impertunent Comments upon the precedent words, Accipite, mandatase, frest & dissisted which needed no explana-

And when the news was come, that both houses had ordered they should be understood figurative, and not liseraly Pour Mary faid he admired how any man could be of other opinion shough he knew nor theday before what would be his own. But as for Bucer, he was a concealed lew or Atheilts for being asked confidently his opinion of the Sacrament by Duke of Northumberland, in the prefence of the Lord then a Protestant (who tellified the same publickly afterwards) he answered , that the real prefence could not be denied if men believed that Christ was God, and spoke the words: his is my Body; but whether all was to be belived which the

wangelills writ of Christ, was a matter of more disputation.

Beardin Ochimu dyad a Jew in his opinion, he writ a book affert the lawfulness of having many wives at once; this togewith his profession of the Molaick law at his death, proved

he was but a counterfeit Protestant.

Cramer was a meer Contemporifer, and of no Religion at Jac offerwards.

Henry VIII. railed him from Chaplain to Sr. Thomas Bullen, pag. 304. m from Q Casharin, and marry him to An Bullen; afterwards by the Kings order he declared to the Parliament, that to his statut 28. owlede Anne Bullen was never lawfull wife to his Majesty Then Henry 8 cap married the King to An of Clean; and when the King was 17. an 1536 eary of her, Cranner declared this marriage also nul; and marned, and vnmarried him to often, that he feemed rather to exercise the Office of a Pimp then the function of a Priest, which (to requite one courtely for an other) made the King connive at his keeping a wench; and at some of his opinions, though contrary to the Statut of the 6. Articles.

In King Henry VIII. days he writ a Book for the Real preforce , in King Adwards of days , he writ an other Book against the See his letters preferes. He conspired with the Protector Somerset to over- and in Stow throw K. Henry 8. will and Tellament 1 and afterwards conju- pag. 1036. red with Dudly to ruin the Protector. He joyned with Dudly and the Duke of Suffolk against Q. Mary for the lady Fane Grey,

and immediatly after with Armell, Shrenbury, Pendrouk, Page, and other against the same Duke. Finally when he was condemned in Q. Marie, reign for treason and herely; and his treason being pardoned, hoping the same favor might be extended to his herefy, he recented and abjured the fame ; but feing to his herely, he recanted and approach the same; but leng the temporal have referred no mercy for relapfed hereticles (who are prefumed not to be truly converted or peninent) he was 6'exasperated therby, that at his death (moved more by passion then conscience) he renounced the Roman Catholick Religion; to wich he had so lately conformed.

Their were the men who framed the 50. Articles of Reli-gion the Liturgy and the Book of Sacraments, rise, and cere-monies of the Protestant Church of England; and though it may feem incredible that a lew, an Atheilt, a Contemporator or meer Polititian, a Presbiterian, a rigid Lutheran, half - Lutheran and an Anti-Lutheran, or Sacramentarian, should all agree to make one Religion, yet when men do but diffemble, and deliver oninions to please others, and profit themselves, and have no Religion at all, they may without difficulty concur in force general points of Christianity, and frame negative articles impugning the particular truths therof. This was the case of the Church of England. For though Hoper, and Rogers were pury oblinat in the Presbiterian, or Zuinglian declarin of the Sacrament, and prevailed therir so far by the Protectors countenance, as so reform the common praise Book, and to confound the caracter of E-piscopacy with single Presbiotry, as if there had him no real di-distinction between both, nor no imposition of Episcopal hands required for either, but only a bare election of the Congregation, or Magistrat; yet rather then loose the revenues of benefices, and Bilhopricks, they were content (contrary to their folemn confederacy) to connive at the Epifcopal disciplin, and ceremonious decency of furplifes, fquare Caps, and Rochets; The names of Priests and Bishops they were content to admit of in the common praier-Book, so the caracter were not mentioned in their new form of ordaining them, but rather declared not to

the of divin inflication whom a Secrement. In like manner Hooper at length condescended to take the Glash of supremacy, and conformed thereant his conscience; when the Bishoperick of Wordforward added to his former of Glocifler, though vanishing the agreed with Calvin in impugning the Kings spiritual headship.

As Hope condescended to the Kings Supremacy, to the Prelation difficulty and circummies, for Gramme and his prelaticle party condescended to the Picchiterian doctrin because they were indifferent for any that would allow them wenches, and not deprive them of their resenues. And as for Column the Jew, Buenthe Ashelf, and the reft of the protestant Divines, their vots as well as their livelyhoods depended of Gramme his wil and pleasur, Belief Cramme perceived the Protester inclined to Zuinglianism, and the Presbingian doctrin, and therfore refolved to accommodat the doctrin of the Charach of England to his harmour.

Hoper and Roper agreed upon an eccletialtical Government meconlittent with Monarchy; which was, that over enery 10. Charaches or Paristes in England there should be a terms. Superintenent appointed, who should be a faithful reader; under hom, and that all Popisso Tricks about clean be suffered and to draw all publick matters of flate and Rolligion to them closes, they composed a Treatile to prove : That it is lauful for any private may to reafon and write against a wicked Ad of Pantarone, and appeally Councel, &c. the Fox page 1377, code a main or a And Hopers prophesy against the Prelative protections for any engineers to bis Puritum and Prelative protections for any against the Prelative protection page 3356. And of his contention with Crimmer and other Prelative protections about the oath of Supremary &c. Fox. page 2366. 1367.

Both Crammer and Rilly, made appear to the Protector and Councel, that Hopers Presbiterian disciplin was not consistent with the Constitution of Parliaments; and the refusal of the oath of Supremacy to be of dangerous consequence, in a tyme that Desembir Northfolk, and many other Shires had taken arms in defence of the Roman Catholick faith. It was further considered that so such as the considered th

(as it would have bin, from coremonious Popers to plain Pro-bitery) was against the trade of pulicys themers fring the people had bin to long accommond to the Making and to Ectlehistics ceremonies it was judged expedient to make the rulgar for be lieve, the chang was not of Religion plant of languages, that the common prayr was the Mals in English; that the substance of the Catholics faith was retained in the Prelatick cap furplifes; and what distration there formed to be was indifferent or perry circumstances, and had bin to always King and Parliament more to prefere uniformly, then to promote novelty is may be feen by any that will observe the word of the status confirming the common praya book, administration, ries, ad ceremonies of the Sacrament.

Councels letter to the Bishop recited by Face, and 1984, sol. 3.

Whereof long tyme there had the limited by Face, and 1984, sol. 3.

Whereof long tyme there had the limited Raide. If England himsofrence of common prayer. And where the King. Majes, but hereofter divers types afford to far innovations, or new rat. To the intensition and conform, quies, and colly order about the bad concerning the premises, but a promote the premises, but appointed the prebability of Contextury should be an intensity trained of Sacrament, to be will in England, Wales, dee. The which at this type by the and of the only Gook, with conform agreement of them concluded, do in the Sacrat.

But in very deed the whole substance of Gatholick Religion was changed, and nothing retained but so much there as few med necessary to keep the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians, and had not bin rejected by most of the name of Christians and had not bin rejected by most of the name of Christians.

peare by our observations upon the 30 ensuing articles

the Contraction of Parliaming ; and the release Suprementation of a memory and suprementation of the trust

gion of the Church of England

the R. and many other Shirts had their men to the part of both and the state of the N The second of th In the fixt Article they free all men from an obligation of

believing any ching we take to Ton a Tong and the make to the chart with the ching and the make to the chart with the chart wi find res thereof is what in they introck I will with the duction

Of the 39. Articles of the Church of England.

of Scriptore, they make their ours Average, becaute officer Holoever confident thefe 39 Articles of Religion composed by Cramor, and his Divines, may eatily perceive their drift was rather to humour factions at home, and difference Protestants abroad; to countenance sensuality, and grant a liberty of not believing the particulars of Christianity, then to instruct en in the doctrin of Christ or to prescribe any certain rule of

aith, For, their method is to word fo the matter of the Artides, that where Protestants disagree among themselves, every one of the diffenting parties may apply the Text to his own fense. Info much that the Presbiterians except not against the doctrins Doctor Brisby themselves rightly explained (that is according to their explanation) ges in his post-but against the working and expressions theref which (lay they) are script to D.s. Pearlin edit. ambiguous, and capable of more senses then are, and so may be, and are wrested to patronsis errors. In the mistery of the real presence they speak clearly against it , because it was resolved in Parliament , That England should be Zumghan in that point, against the Catholick faith of Transhibstantiation.

Wherfore after Cramper and the other his Contemporifers had fet down in five of their fix first Articles, the belief of the Trincy, Incarnation, Pallion, and Refurrection, wherof no Protellants then doubted; they have not declare themselves (in the third, wheein they focak of Christ descent into Hell) whether it was to that of the damined, or to a third place; for that if they denyed the first, they would have offended Coloin; If they donyed the laft, they were fure to disoblige forme Lutherans that admitted of Lymbus, or a third place.

In the

Liviniania

Pearfon edit.

(a) See the ancient Fa shers affirming it. Was the conftant practife and principle of Hereticks to appeale to Scripture a lone.

S. Auften l de vnie Eccl & lib. contra Maximinum S. Hilarius l. contra Conftantium.

S. Bafines L. de Spiritu S. 6 27. 8 29. 3 Epiphanins ber 69, 73.

(b) S. Atha. mafrus in L 1: de decret: Ni. cen Synodi contra Eufeb.

(c) 3. Epiphanius her. 64. Theodores lib. de bæres.

(d) August. de fide Soper c. 14. & de bar. c. 54.

In the fixt Article they free all men from an obligation of believing any thing that is not read a Senpeure, or proved thereby, and make it their ownly rule of find and themselves the Judges therof: when they agree [a] with the ancient Here-ticks, Arians, Donaidts, Europaians, Neftorians &c. But for that fome Protestant doctrins are expectly reproved by many Parts of Scripture, they make those parts Apocrypha, because, for footh, they were doubted on by fome. Churches are mes. And truly it a man will reflect upon the first Article, We do underland these. Canonical be new Testament, of unbose authority was never, and he may cleerly see that they believe many part stament not to be Canonical Scripture, because of have bin doubted of an time Church before the terminos. termined . Se of

ned. Se ofter port of the Christians are not boun to observe the ceremonal, but only the moral law of Meyles. In the 8. they tell as of follow Creeds (where S. Abbanaflus his fymbol is one) are to be believed; because the proved by Seripture; and yet S. Athenafur hunfelf declared in the Councel of Mic that the doctrin of his Symbol, that is, the mylteries of the Trintry and Incarnation; could not be proved by Scripture alone, or without Tradition.

In the p, and so Article they [c] follow the hereick Procline, the Milfilium, Zatoglass, Eather, and Galquier doctrin concerning Original line.

In the rr. Arrich they teach with some of the 11 P do-Apostles, with Bimomine, and with the fame Zuingl and Calvin , that men are justified by faith alone. See berafter of the justification by only faith, how inconfiftent with any folicitude or care for good works

And in the 12; would faire (but in vaine) free themselves and their Doctrin from the affection of neglecting good works though they maintain them not to be necessary for justification.

in the

In the 13. Article they say, all virtuous moral actions of mentions are not in grace, have, the nature of sin; And in the 14. they follow Europeans, Vigitarius, Habitalus, Jeviman, Faufas, and Thion berericks, saying that works of intercrogation (that is, not commanded but counceld by God) cannot be taught without trogancy and impirity; and yet Christ taught them, and S. Paul commends them.

In the efficient in the 19; they differ from all Catholicks, and as the Anata did maintain the fallibility of the Nicen Council, and the Donatifis the fall or invilibility of the whole Church, to do Protestants; and therby open a wide gap for all hereics.

In the 20, they contradict themselves, and the former articles by laying that the Church hath power and authority to decree controverses of faith; for there can be no authority in a Church to decree or define matters of faith, without there be in the faithful an obligation of conscience to submit and conform their judgments to the said Decrees and definitions; and surre there can be no obligation of conscience in any man to submit or conform his judgment in prints of faith to a Church that doth acknowledg it self may car therin, and lead men to herely, idotry and damnation. True it is that the Protestant Church of England can never remedy it's want of authority, vales it presents to infallibility; and that, now can hardly be don; seing in the 21. Article next ensuing, it denys that same prerogative to general Louncels, which are of greater authority then our England Convocations.

In the 22. Article Commer and his Allocats (because all other Secs of Protestants do the same) speak cleerly against the Roman Catholick doctrin of Purgatory, Pardons, worthiping of Images, Relique, and invocation of Saints; and are pleased to centure it of four they protested and grammed apply no warranty of Sermons, but rather repugnant to the word of God; as if, for footh, the Jaws, Athens, and Apoltata Friars who composed these 30s Articles, knew better the right scale of the word of God; then

Mar: 19. 27. 1. Cor 7. 3. 25. 28. 38. 84 475

the whole Catholick Church , and the general Councels which practifed, and thaught the Roman doctrir, an

the whole Catholick Church, and the general Councels which practified, and thaught the Roman doctrir, and the swritters their things, and condemned the contrary is herefy.

Their errors are rays d by Arius in 142 Anima and their hereticles: Arius because he was refused a Buthoprick, one that Episcopacy was not diffine from single Printhood; He dayed Prayrs and maffes for the Dead ought rathe offerred, in Dy consequence the doctrin of Programy; is and this the Church could command men to fast, but that every man minute a when he thought six Kanasa was the first who nates it can images. Vigilantus against Reliques, praying to cannot be. Hierom, as Ripa, or Deside, treatiero: Vigilantus wiss of south, our contra Christi phraum; plantyrum negas spatisms vicinaria, a ammatique Santtorum Vigilat; es que si vi Dormannius since quam Vigilatinus cookes dreas. Harries assambles since quam Vigilatinus cookes dreas. Harries assambles since quam in parte or fresse lacerandom mean injurious suicini suicini, impictatem contra Deum series moves de la suicini sui

cals him be and his tongue ought to be an and carel in thouland pieces for blapheming against God in his sames. A truly it is a hard case that Scripture should warrant our worthing of Prophets, or recommending our selves to the Prayer sames, when they opowers with we upon earth; and we the Saints, when they convers with is upon earth; an should not be lawful for its to do the same when heaven; as if their enjoying the presence and sight dimignify their diguity, or charty. Or as facts glory were not as it an object and as capable of o worthip as a Propher . Apostle or history whom we kneel out of the reasons respect we that caracter, or Ecclesialness dignity, though fires deferve not fuch respect. My-Lard of Chief of Commends very Le Landch the religious biety of for craving his benediction, vpon their kites; which reverence

(e) The Pro teftant Bishthe calibred by them, nor expected by him, as he is Mr shillon; but as he presents to be Ancholinop of Canterbury. And if it be not only lawful but comentable to kneel so his Grace, or at least to others who are true hilhops, and to shew a religious respect of the like nature to his picture of presence and that all this may bee don without daunger of Idolatry, or of decogning from the Deity. I see no reason why men should undern inty, the like worthip of Saints in their images, or beliques. It is not the outward action, but the inward intention that make the worthip unlawful. So long as we do not adort Images as Gods, or holds, we may bow and kneel to them with as much ceremony, as Protestants do to their Prelats, or Episcopal pictures. The simplest Papist can handly be so stupic by nature on each so destinut of instruction, as no believe a stock or stone, cause God; or that there is no difference between the worthip due to Saints, whom they know to be but Gods servents) and the worthip due to their Master and Creator.

The 2a, Article is sardown in such general and ambiguous terms that neither Prespottence no Prelatics Clergy is therby estuablished; nor any caracter of Priethoud, or Priicopacy aller-

The 2s. Article is fear-down in such general and ambiguous cerms that nearber Presbiterian nor Prelatick Clergy is therby established; nor any caracter of Priesthood, or Episcopacy allerted, but according to the doctrin of all the fielt Reformers, a private ministery of preaching, and baptising infinited to be common to all Christians. Be you most certain such Lather life, to common to all christians Be you most certain such Lather life, to common to all christians Be you most certain such Lather life, to common to all christians Be you most certain such that have an all acquary Priests, that is, we have the same power to preach, and administer the sarraments. The same doctrin teacheth Zamalian and Cahan.—Though to avoyd confusion in the not leaded for my man to take upon him the office of publick preaching, or ministry the Servements in the Gaurregasian, before he leavingly with the confusion of the same same server is the same and because in the 2s. Article they declare it is not necessary that this caling or ministry be ordination by imposition of Bishop's hands, or by Appositional sheetshoot, and by confequence, may be extraordinary vocation, or election, they leave the authority of caling a doubtful as not determining whether the power be in the secondary of the same secondary whether the power be in the secondary.

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tular Magnitum or in the ecceptational Congregation) they feeme (by sinuse of the English Supremacy) to place in they feeme (by sinuse of the English Supremacy) to place in the King; their words are And those so this word to all and feet which be caled and chosen so this word to an another the cale and feed Mingles and the Lands whereard. So that the feem to place all formula authority and jurisdiction in the King and referve only the application therof, and the choice of the perious authorised, to thermelves. But they were load, to each cular Magnerat, or in the occientation Congregations a their meaning in this particular, for feare of feandalizing brethren abroad, that admit of no fuch Supremacy in tempora Princes.

In the 24 Article they make it a point of the Protestian faith, that Scripture exprelly commands the publick mainstring of the Sacraments not to be in Greek. Latin or He-brew (wherin the Scriptures were written) because the common people viderstand not these languages, but vider pain of dam-nation must be in English. Durch, firsh, Wellh. ex. as if, for-looth, it were not lawful for a Priest or public Minuter, to offer Sacrifice, or negotiar for a multitude of litters, people in languages they do not viderstand; or as if it were not sinuscent for them to vaderfland, that in publick or privar propers, they thank God for his benitit; and crave new favours. So that according to this Article, a Greeck Frielt cannot offer author prayers for the Latins, or even his own Greecing, who understand the carned Greeck, not a latin Prielt for the Greenans or any the learned Greeck, not a latin Prielt for the Greenans or any other nation that understands not Latin; neither a that God who alone is able to grant what is den frand the petition, and heare the publick Minister source cellarily required that the demand be made in a lackaning guage, because the common people widerstand no other

In the a f. Article they cut of five of the fearen Saments, as not being Sacraments of the Ghospel, or ordained by Christ; this extravagancy of doctrin was thought necessary for the disciplin of the protestant Churches which despairing of

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efficient of true Bishops, excluded the Episcopal Caracter, and all Sicraments that had dependency theref.

In the se. Article they endeavour to excuse their own lewdness and liberty (though by inculcating truth) to wir, that the effects of the Sacraments are not taken away, by the defects of the Ministers.

In the 27. they condemn (against their own principle in the 6. Article) their Brethren the Anabaptists, for not baptizing their children: which error cannot be consuted by Scripture without Tradition.

In the 18. they tel vs it is plain in Scripture that when Christ-flyd This is my Body, he meant This, is not my Body, and therfore that Transsubstantiation cannot be proved by holy Writ: if they can prove by Scripture that Christ means the contrary of whathe speaks we shall confess that neither transsubstantiation por any other thing can be proved by holy Writ, but only this, that Scripture cannot be understood, nor be a rule of faith,

They add that the mean, whereby the Body of Christ is spiritually received and taken in the supper, is faith. To receive, and eat spiritually the Body of Christ (if it signifies any thing) must signifie that we ought to believe that the Body of Christ is received and eaten. And if this belief be true (as it must, if it be Divine) then Christ's Body is really received and eaten, though in a spiritual manner, that is in a manner not perceptible by our senfer.

The so, Article is but a quotation of some words of S. Article is but a quotation of some words of

The so. Article feems to have hin altered (as affo the 37. of the supremacy) in Q. Elexabeths reign; because as we find it now, it contradicts not only the doctrin of the chief Protestant [f] Reformers (who acknowledg that the Communion wider both Kinds was always a thing indifferent) but also the statut made in Edwards 6. reign, and a little before this article was framed. The statut s. Edward 6. cap. 1. ordains indeed that the B. Sacrament

crament be commonly delivered to the people under both kinds; but addeth, except meeffer orbitaries require. And commit there can be no necessary, or possibility for any human power to dispense with Christ's ordinance and commandment, which this so... Article says was, (contrary to what the start supposed) that both kinds should be administred to all Christian men tilles.

f See Marin Luther the first founder of Pron testancy ep. ad Bobens. in declarat. Buchar, co in fer-, de Euch. hath these words. Although truly it were an , excellent thing to use both kinds in the Bucharif (an y Christ in this thing hath commanded nothing as weceffa-" ry) yet it were better to follow peace and writing w , Christ bath commanded is to follow; then to come " bout the kinds. , And lib. de Capero. Bubyl. Cap. de Buch. They fin not m, against Christ who wife one kind, feing Christ bath not aded to ofe it, but but beft it to the wil of even commanded to a threets of motor has home playlour , Philip Melancton in 2. cdlt. hes come impress Are-, an. 1424. fol. 78. He erresh that chinkenh is in , eat fains flesh. As also shele things are milifferent placed in our power, and fo I jude of the I , that they fin not who knowing, and believed , ty do ofe either part of the fight. Bacer allow , fame indifferency, and lewel in his reply to » pag. 108: 109. de 120. John Pezibran a Pohemian » Protestant in his book de professore fide Cathol. " Cap. 19. Heere fearing God and taking noise of the con oil custums of others, I do confest that I do not intend , to condemn or censure for bereticks my such persons of the Church as do impugn the communion of the faithful or under both kinds: which get of nearly must have don, of the bad thought that Christ had

Belids, the statut doth in the end declare that by whati t commands, it doth not condemn the yfage of any Church out of the King his Majesties Dominions; which limitation doth demontrat that the Parliament and English Protestants then believed the communion of the layey under both kinds, not to be a precept or determination of Christ, but an indifferent thing left to the discretion of the Church : neither have our modern Protestante (who grant no other substance in the Sacrament but that of bread and wine , whervnto they add nothing but a remenbrance of Christ's possion) any reason to versid vs with robing them of half the communion, seing we exhort the layty to that remembrance, and offer them wine after receiving the

Species of bread.

In their as. Article we are tould that the Sacrifices of Maffer (in the which it was commonly faul that the Priests did offer Christ for the quick and the dead , to have remission of pain or guilt) are blafphemons fables and dangerous deceits And yet S. Cyprian lib. 2. & 3. versus finem, Et de Coena Domini post med. Concil 1. Toleran, can 8. 4. Origen in numer, hom. 23. Angust. de Civit. Dei lib. 10. cap. 19. & 20. & passim. S. Clement the Apostles scholler in Apost constit. lib. 6. cap. 22. fol. 112. edit. Antverp. 1564. Concil Nicen. 1. can. 14. Augustimus de cura pro mortuis cap. 14. & in Enchirid. cap. 110. &c. Tarid. ad Scapul. cap. 2. Chrifest hom 27. in at Apost. S. Clemens lib. 8. Const. Apost. cap. 18. fol. 173. & 174. edit. Antverp 1564. Augustin. de Civit. Dei lib 32. cap. 8. Ciprian. de Coena Dom. prope initium S. Igmatin the Apoltles Scholler in Epilt. ad Smirn. S. Augustin. lib. 9. Confes, cap. 12. & in Enchirid. cap. 1 to. & de verb. Apost. form & Saith that the facrifice of our price was offered for his Mowhen Monica being dead; and that it is not to be doubted , but that the foules of the dead are relieved by the piety of their living friends, when for them is offered the facrifice of the Mediator : and that the vseverful Church doth observe as delivered from our Forefathers , that for those who are dead in the Communion of Christ's Body and Bloud auben in the tyme of sacrifice they be remembred in their place, prayer is made

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is made for them; and (beside this proper) it is remembred the sacrifice be offered; for them also & o. S. Ambroso make expects mention of the Mass lib. 5. epist. 33. Ego manss in minere; Mission facere capi & c. S. Leo epist. 81. ad Dioscor. Necesse autem of at quadam Populi pars sua devotione privatur, si vinus tantam Missiones servetur, o. c. S. Augustin, serm. 91. de Temp. In bestione (quanobis

ad Missas legenda est) audituri sumas. Ou and best of the

Let any Christian be judg whether it be not more fafe, and more rationally to rely in matters of faith upon the Tradition of the whole Catholick Church, and it's ancient Liturgies, and vpon the Testimony of all the holy Fathers; and Councels fince the Apostles, then to take the bare word of Craumer a man who married and vnmarried K. Henry 8. to as many women as his Majestie likt or dislik't, dissolving the holy Sacrament of Matrimony as often as the King feemed to be weary of a wife; a man, whose religion was nothing but his conveniency and incontinency; and therfore did alter his faith as often as the tyms changed, and factions prevailed, and fided with every Rebel against his Prince; and was so carnaly given that even in Henry 8. days, when Priests were not permitted to have wives, he kept a wench to constantly, that he carried her about in his Vilitations : Let any Christian I fay be judg whether this man together with Ochimus a Jew , Bucer an Atheist , Peter Marty to indifferent for any doctrin, that he framed his faith at Oxford, according to the news from London, and the Parliament Dingnals; Hooper, Rogers, and Latimer, ambitious and discontented Presbiterians, Bale, and Coverdale, two lewd and runigad friare; whether I fay there men ought to be believed in this important point of falvation, rather then the holy Fathers, and Councels, who (as hath bin faid hertofore) cal the Mass the visible Sacrifice , the true Sacrifice , the dayly Sacrifice , the Sacrifice according to the Order of Melebisadech ; the Sacrifice of the Body and Blond of Christ, the Sacrifice of the Altar, the Sacrifice of the Church, and the Sacrifice of the new Testament, which succeeded all the Sacrifices of the old Teltament: Must the word of Cranmen and his fellows be a fufficient ground for prudent men to The 2. Counve as an Article of Religion, that the doctrin delivered as Catholick by the holy Fathers, and Doctors of the Church are out fables, and themselves but a company of Cheats.

The 32. Article was made by Cranmer and his Camerades to excuse their lewdness, legitimat their baltards, and make their wenches wives. The fecond Parliament of King Edward 6. had bin to importuned by Apoltata Priefts and Friars, who had couled themselves with women, that (their petition having bin re-Ged by the first Parliament Edward 6.) at lengh against the inclination and judgment of both houses, they obtained now by meer importunity an Act to take away all positive Laws of man made against the marriage of Priests Statut an. 2. Edward 6. cap. 21. But then they are told in the very Act, that it were not only better for Priests to live chast fole and separat from the company of women de but that it were most to be wished that they would willingly and of themselves endeavour to keep a perpetual chastity, and abstinence from the wife of women. And 1400. years before that, Origen 1. 6. Conflit. Hom. 23. & lib. & contra Celsum declared the doctrin even of the Greeck Church in these words. It is certain the dayly Sacrifice is bindred in them what ferve the newellities of mariage; therfore it seemesh to me that it apportained only to him to offer the dayly Sacrifices who hath wowed himfelfs to dayly and perpetual chaftity; with whom agree the other Fathers; S. Jerom (in Apologia ad Pamachium, cap. 4) defires them who like not of this doctrin, not to be anary with him. (for telling them of it) but with the boly Scriptures with all Bishops , Priefts de wubo know they cannot offer Saenifice if they rufe the Ast of maringe; and faid to Vigilantius (c. 1.) who in this point also was a Protestant, and seemed to confess his owne frailty. What do the Churches of the East, of Egipt, and of the Apollolick Sea, who receive none but immarried or continent Prieffs, or if they have votues, they must cease to be Husbands? And against Journan cap 19. & 14. & ad Pamathium Apol. cap. 8. Truly thou doft acknowledg that he cannot be a Bishop who in that gate getts children; if he be convicted therof be will not be taken for a Himband , but condemned as an Adulterer, But it feems out Pro- Catech 12.

cel of Canha: ge contradicts this article Can. 2, Omnibus placet , that Eisbops Priefts , and Deacons, &c. abstaine from wives , that What the Apostles have taught, and hath bin obferved by antiquity, We may keep.

See Clemens Ap. G. 17. 8 -Confil Angr. can. Io. Concil. Neocesariense c. I SConfel Nic. can. 34. And Eufeb. de demonftrat. E Vangelica lib. 1.c 9. Epiph. ber. 59.ante med Bafilep I. ad Amphilocium ca. 6 & epift, 17 ad Paragonii Presbiterum . and Cicil. Hierofolomy testant Bishops know the scripture, and the doctrin and dissplin of the primitive Church better than S. Hirron, Organ, and all the ancient Pathers and Councels both of the Bast and West. Since the King's most happy relaturation they were set content to enjoy their wives, and see the legitumecy of their children approved of, but in the first Parliament wherist they were permitted to vote (as I have bin credibly informed) they at empted the house of Lords should declare their spiritual pecuage did communicat the same honours and privileges to their Ladys, that the law doth give to Baron's wives but being the house smile at the motion, and one of the first Peers begin to rally (according to his witty way) upon a subject so proper for his genius one of the Bishops not so much concerned in the fair, (because he was not married) in the name of all the rest, waved the presention by saying, there had bin a mistalse in the motion.

In the two following articles, they would fain prevent divertity of opinions and schiffins among the Protestate of the Church of England, and gain authority for the Protest theroft, and reverence for their ceremonies and censure. But this delign is frustrated by maintaining the lawfulnet of their own revolt, and separation from the Church of Rome, as also the Roman Catholick fallibility and fall from the true applicable Religion, without any farther proofe or evidence of to great a fault or fraity, then the fancy and privat interpretation of cipture of some discontented and dissource protecting divine inspirations, and illuminations for the same, and for their warant to depose their spiritual Superious, and to reform the doctrin of the whole visible Church; which reformation they also introduced in so tumultuous and schools a mainer, that mone who considers the principles, practice, and circuminances of the chang, can prudently commit his soule to the tenomers charg, or condescend to any spiritual jurisdiction and authority in their Successours. For, beside that they have nothing to thew for their presumption, and intrusion, but obscure texts of Scripture, interpreted by them selves in a sense contrary to that of

whole wifible ancient Church, that hath bin confirmed by stinual and undenjable Miracles; they can give no allurance or probability of them felves being or continuing in the right may of Aluation , because if all the Roman Catholick Churches liderr in doctrin, how can their reformations pretend not to Be subject to the same mis-fortun or miltake? And if the suppoled frailty and fallibility of the Church of Rome be a fuffint cause to question and condemn it's authority, how can the Church of England, or any other Protestant congregation exof from their Sectaries, greater respect, and obedience, then the first reformers gave to their Roman Superiours? Presbitesure doctrin, as Divine a Spirit, and as much Scripture against Prelaticks, as Prelaticks do against Papilts, and thinck there is as much reason for them to be ludges of the truth of their own-Canon and fense of Scripture, and of the fallhood of the Canon and sense of Seripture of the Church of England, as there is for the English Church to make it self judg of the falshood of the Canon and fense of the Church of Rome. As for the authority which the Prelatick religion receives from the laws of the land, that gives but little advantage, feing the Roman Catholick doctrin bath bin confirmed by the temporal laws of every Kingdom, Country and Citty, befor, and at the tyme that Proestancy succeeded, and prevailed; and yet that legality was not valued by the Reformers

The 35. Article is to authorise some Puritan homilies, as the 2: wherin the danger of idolarry in Popery is much infifted upon, as if Christians could easily missake Images for Idols, or Saints for Gods. Jews and Herencki have often endeavoured to

confound the one with the other; Catholicks never.

The encient Fathers, as allo the second Councel of Nice-have long since declared the Protestant Doctrin against Images to be herefy, and the Councel of Trees confirms the same decree of Nice, and demonstrate how far that the Catholick doctrin of worshiping Images is from any danger of Idolatry. The words of the

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of the Councel fiff. 23, are 1 .; The Images of Chirile, of the Virgin Mother of God, and of other scients are to be had and retained, especially in Churches; and that due honour is to be imparted vinto them, not for that any Droining is to be beginned to be in them, or vertue for which they are to be worthing or that any thing is to be begg d of them, or that hope is to be put in them, as in tyrus past the Pagars did, who put their trust in Idobs; but because the honour which is exhibited to them, is referred to the first pattern which they resemble. So that by the Images which we list; and before which we vincover our heads, and kneeds, we adore Christ and his Saints, whose likeds they beare; we reverence that which is ratified by the Decrees of Councels, especially of the fecond of Nice, against the impugners of Images.

In the 36, they make it an Article of Religion, that their new form of ordaining Priess and Bishops is valid, and contained all things necessary; but since his Majesty's happy restauration they have judged the contrary; and therfore thought no cellary to add thervorto the words Pries and Bubes. Yet this will not serve their turn, for before they can have a true Clergy, they must change the Caracter of the Ordainers, as well as the form of ordination: a valid form of ordination, pronounced by a Minister not validly ordained, gives no more caracter then it it had continued invalid, and never bin altered. The present Protestant Bishops, who changed the form of their own Ordination vpon their Adversaries objections of the invalidity thereof, might as wel submit to be ordained by Catholick Bishops, as slow (by altering the from after so long a tyme, and dispute) that it was not sufficient to make themselves, and their Predecessours Priesbor Bishops.

In their 17. Article they give a spiritual supremacy to the temporal Soveraign. But because the world laught at that vanity and at the status 1. & 8. Eliz. 1. Wherin is declared, that the English Soveraignty is so spiritual as that it may give to any person whatsoever (whether man or woman, lay or ecclesialtics)

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Ritual of the Church of England published fince his Majesties happy restau. I sure of the control of the contro

power and authority to exercise any spiritual function, and con-Secret Priefts and Bishops) they would fain make vs now beliewe that they did not attribut to the Queen, and her Successours any power of ministring God's word, or the Sacraments; notwithstanding that the aforesaid Statuts, yet in force, certify the contrary; And indeed if hone can give what himself hath not, feing the Kings of England can give power and authority to any perfor wasforour to confecrat Priefts and Bilhops, and to exercife all kind of spiritual ministery, and jurisdiction concerning God's word, and Sacraments, this power and ministery

cannot be denyed to be inherent in themselves.

In the 38. and 39. articles they endeavour to supress some errors of the Anabaptifts, which necessarily follow from the foundation and principles of Protestancy: for if it be lawfull to deprive men of a spiritual authority and jurildiction, wherof they are in present possession, and which their Predecessours had peaceably enjoy'd, tyme out of memory, the confequence of the lawfulness to deprive men of their temporal jurisdiction, Dominions, riches, and goods, is evident by a parity of reason: for if peaceable and prefent polletion, confirm'd by a prefeription of many ages, be not fufficient to ground right for the Roman Bilhop and Clergy to govern fouls, and to enjoy the Church livings, ther is no temporal Prince, or person can be fecure, or have a right to govern subjects or possess his Dominions. So that by the fame warrant wherby Prelatick Protestants have taken from the Pope, and Roman Clergy their spiritual jurisdiction, and temporalities, the Anabaptists and all othere may evidently demonstrat, that all goods are common, and no one person can pretend right to Superiority, or any thing he doch possess. ANTHONY OF HISPANIPASSON TO THE STATE

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SECT. VI.

Of the effects which thefe 39. Articles of Prelatick Protestancy immediatly produced in England, and may produce at any tyme in every state wher such principles are made legal: and how the Roman Catholick Religion was restored by Ast of Parliament of Queen Mary.



Feer that Prelatick Protestancy had not only bin permitted, but established by Parliament in England, ensued the destruction of many thousand innocent people, as also of the Protector Seamer, and K. Edward 6. togesther with the exclusion of Q. Many, and others the lawful Heires of the Crown, and the in

trusion of the Lady Jane Grey (and in her of Dudly's for and family) vnto the Royal throne. These were effects of Protessancy, not events of fortune; they were deligns driven and directed by the principles of the Reformation, the like where any politick and popular subject may compass as well as Dudly's witness our late long Parliament, and Oliver Cromwell's proceedings. Though K. Edward 6. was but a Child, and his vocie the Protector no great Politician, yet they had a grave and wise Councel; but against the liberty and latitude which men are allow'd by the principles of Protestancy, no conduct can prevail, nor government be safe, as appeareth in many examples, and in our late Soueraign's Reign, and death. It's in vain to make, particular articles of Religion, or temporal Statuts, if there be a general principle admitted as if it were the word of God, wherby

wherby both are rendred vnfignificant. One of the general principles, and indeed the foundation of Prelatick Protestancy, is, that it is lawful for privat men and fubjects (fuch were all the first Protestant Reformers) to despise and depose their spiritual Superiours by their own arbitrary interpretations, and applications of Scripture, notwithstanding the peaceable possession, immemorial prescription, legality, and exercise of their fayd Superiour's authority and jurisdiction. From hence it evidently followeth, that if it be lawful to deal thus with spiritual Superiours, it must be as lawful (a fortiori) to deal after the fame manner, and vpon the same grounds of every privat man's interpretation of Scripture with temporal Superiours. To imagin therfore that by a particular article of Religion, or by an Act of Parliament against Presbiterians, Quakers, Anabaptists, &c. (in favour of the subject's property to temporal goods, or of the King's prerogatives, and foveraignty) fuch mens minds, or mouths wil be stope from raising tumults, and runing into rebellion to cleerly waranted by the fundamental principle of the Protestant Reformation, is but a fancy, not to be rely'd ypon by any discreet person.

Dudly Earl of Warroick, and afterwards Duke of Northumberland, observing that by this foundation of Protestancy the very ground of Alegiance, and Obedience not only to the spiritual, but also to the civil Magistrat, is vndermin'd; resolved to make his son King of England, and in order therunto marryed him to the Lady Jame Grey, a Protestant of the bloud royal, not doubting but that they who had renounc'd all subordination unto their spiritual Superiours under the pretext of a reformation, would upon the same score preferr the lady Jame to the Crown before the Princess Mary, a Constant Catholick. Therfore after that he had beheaded the Protestor, and poyfon'd the King, he crown'd his son's wife, with the concurrence and applause of the Prelatick Clergy, Crowner, Ridly &c. and with the consent of the Protestant Nobility, and Citty of London. But Protestancy not being at that tyme so deeply rooted,

Eccles.reftau. 2. Mary Pag. 19.

Commons togeather with Q. Maries great courage, and refolution, quash't this Polititian's defign, and brought him to due punishment. Vpon the feaffold he declared that he never had bin a Protestant in his judgment, and only made use of it's profellion and principles for temporal ends, as to raise his family, &cc. he advertis't the people of the new Religion's inconsistency With peace and quiet; that it's Clergy were but Trumpets of fedition : The fubftance of his speech is fet down by Da Heyling. D. Heylin in these words. " He admonish'd the spectatours, to stand to , the Religion of their Ancestors, rejecting that of later date, , which had occasion'd all the misery of the foregoing thurty. , years; and that for prevention for the future, if they defir d. n to present their souls vnspotted in the fight of God, and ,, were truly affected to their Country , they flould expel those , tempefts of fedition, the Preachers of the reform'd Religion ; , that for himfelf, what foever had otherwife bin pretended ... , he profest'd no other Religion then that of his Fathers ; for ,, testimony wherof, he appeal'd to his good freind, and , ghoftly Father the Lord Bishop of Worcester ; and finaly ; , that being blinded with ambition, he had bin contented to , make rack of his confcience by temporifing , for which he profess'd himself fincerty repentant, and so acknowledged the , justice of his death. A Declaration (faith D. Heylin) very vnfeafonable, whether true or falle; what which rendred him less pittied by, the one fide, and more scorn'd by the other. This is a more Politick then pious observation of Da Heylin; would he not have men confess their faults, and profess their faith when they are dying ? and would he have them prefers the vanity of the pitty or form of the world, when they are to bid the whole world aden, before the fatisfaction and falvation of the foule ? I feare too many of Do Heylin principles not only deferr until the last house the profession of the truth, but even then diffemble; thinking a Declaration and recantation of their errors at that types either vessels and the properties of the propert and

nd preferr, the vanity of the world's opinion , before the neceffity of a conversion vnto the true faith,

9. Marys daunger ended not with Dudlys death, it lafted as long as ther was any man to head the Protestant party, and cit pag. 33. to put the people in mind of it's principles. First, the Duke of Suffick, and others, plotted the fetting up once more of the liady fame Grey, and began the execution theref by their Pro-clamations against Q. Mary intended mariage with Philip of Spains this occasioned the Lady Just death. Other zealors of the Protestant Religion concluded a mariage between the Lord Myste Rebellion suppress a sale their plot was discover'd, as also vice and affiftance of the Protestant Clergy shat remained in Enrland, and were commended by fuch of them as liv'd abroad. Heylin page Dan John Power the last Bishop of Winchester was not only of Wyar's Councel, but continued in his camp until he perceiv'd the design would not take; then he departed telling the Rebels he would pray for their good fuccels. Goodman, and Knox raylid in their Books against the Queen; and Calomin his Coment cap. 140 " pression. Wyar did but his duty, and it was but the duty of , all others that profess the Ghospet, to have risen with him for the maintenance of the fame. His cause was just, and , they were all Traytors that took not part with him. O No-, ble Win I thou art now with God, and those worthy men , that dyed in that happy enterprise. This was the primitive or spirit, these the first effects of our English Protestancy.

Net only the Queen out of a zeal to the Roman Catho lick Religion , but the Privy Councel and Parliament moved with a defire of peace (feing it was morely impossible to govern people protestantly principl'd) resolved to restore the ancient doctrin wherwith their Ancelbours had fo long prosper'd; and to fuspress the Protestant novelties by the rigour of the laws formerly made against herefies, which had bin repeal'd at the inflance of the reform'd Preachers, and Prelats, in K. Edward's & raign. La a beater

6. raign. And therfore (as Der Bancroft Arch-Bishop of Canterbury confesseth in his book of dangerous positions pag. 63.) though Q. Mary was a Princess of mature and disposition very mild and inclined to pittie, yet the and her government is taxed with too much feverity by them that confider not the nature and confequences of Protestancy. If Tinkers, Taylors, Tapsters, Tanners, and Spinfters, would needs run into the fier for defending the fond inventions of Cranmer, and of other known Temporifers, who could help it I neither patience nor pains was wanting in the Catholick Clergy to reduce them to the truth; but their obstinacy, and the vanity of dying Marryrs (forfooth) made them preferr their own privat sence of Scripture before that of the whole visible Church. So charitable were the Catholicks, that they delay'd the penalties of fuch as they could not convert, and connived at them who endeavored to cscape by ablenting or concealing themselves. And as for Craimer, Ridly, Larinser, and the other Ringleaders of Protestancy, they had liberry given them to maintain their cause in publick difputations, with the tyme, books, and notaries that themselves defired. How little they could fay for their Religion and Reformation, and how they were convicted of frauds and fallifications, in the planting and propagating therof, may be feen in to men to see the set to be the third part of this Treatife.

But that which most pleased and settled the Kingdom, was the Roman Clergy's relignation of the Church living the Roman Clergy's refignation of the Church livings to the Crown, and to others that polleff'd them. The whole Convocation petition'd to their Majellys, declaring the readyness they were in, to wave their claim, and interest; and thus con-

D. Heylin Ecclef refta. in the Hiftor. Q. Mary Pag. 43.

clude. Wherfore preferring the publick good, and quietofthe " Kingdom before our own privat commodities, and the falua-" tion of fo many fouls redeemed with the precious Blond of " Chrift , before any earthly thing whatfoever , and not fee-, king our own, but the things of lefus Christ, we do most a carneftly and most humbly befeech your Majesties, that you vould

would graciously youchfaf to interceed in our behalf with the most Reverend Father in God, the Lord Cardinal Pole Legas a latere, from his Holines, that he would please to fede and confirm the fayd goods of the Church either in . whole, or in part, as he thinks most fit, one the present occurants therof, according to the power and faculties committed to him, by the faid most Serene Lord the Pope, che. And for our parts we do both now, and for all tyms comming give confert to all and everything, which by the faid Lord Legat shal, in this case, be finally ordained, and concluded on as more than themen and room an and best

As the Clergy show'd much zeal and charity in religning their temporal interest; so did the layty give an eminent proof of Christian humility in acknowledging their schism and herefy by an instrument deliver'd by the Lords and Commons assembled in Parliament, to Cardinal Pole, craving absolution for their fins and fchifin, mention'd in the Statut un. 1. & 2. Philip. de Mar. cap. 8: part of which Statut I thought fit to fet down a pare for an example worthy of imitation, it being credible that they who were Actors in the Changes of Religion, and had experience both of the new and old faith whinew better how things were then carried, and vpon what motives, then any now living. Thus then they petition to the Queen, and King.

Where fince the 20. year of K. Howy 8. of famous me- Stat. en , mory , Father vnto your Majesty our most natural Soveraign & 2. Phil, " &c. much fals and erroneous doctrin hath bin taught, preacht Mar cap, 8. , and written , partly by divers the natural born subjects of , this realm, and partly being brought in hither from fundry , other foreign Countries, hath bin fown, and fpread abroad within the fame; by reason wherof as wel the spirituality, as n the temporality of your Highness Realms and Dominions have , fwaru'd from the Obedience of the Sea Apostolick, and de-, clin'd from the vnity of Christ's Church, and so have conti-, nued vntil fuch tyme as your Majesty being first raised up by " God, and fet in the feat Royal over vs &cc. The Pop's Holi-

mels and the Sea Apostolick fent hither vnto your Majesties (as vnto persons vndesil'd, and by God's goodness preservid, from the common insection asoresaid) and vnto the whole Realm, the most Reverend Father in God, the Lord Cardinal Pole, Legat a latere, to cal vs home again into the right way from whence we have all, this long while wandred and strayed abroad; and we after fundry long and grievous plagues, and calamities, seing by the goodness of God, our own errors, have acknowledged the same vnto the sayd most Reverend Father, and by him have bin received and embraced, into the vniry and bosom of Christ's Church: and vpon our humble submission and promise made, for a Declaration of our repentance, to repeal and abrogat such Acts and Status as had bin made in Parliament since the sayd so, year of the sayd King Henry 8, against the Supremacy of the Sea Apostolick Co.

And because the first occasion and main Motive of our English Protestant Reformation was the pretended nullity of K. Hany 8. and Q. Carbarins marriage; for faissfaction of the world and a discovery of the cruth, the Parliament (wherin lat many both Lords and Commons particularly acquainted with the whole matter, and employ'd in that intrigue) declare their knowledge and discharg their conscience in the ensuing Act to Marie.

An All of Parliament on. 1. Maria concerning the front and force of King Henry 8. unlawful disorce from Queen Catharin.

Or as much as truth ('being of her own nature of a most excelent vertue, efficacy, force, and working) cannot but by process of tyme break out and shew her self, however for a while she may by the iniquity, and frailty of man be suppress'd and kept closs: And being revealed and manifested, ought to be embraced, acknowledged, confessed and professed in all cases and matters, whatsover, and whomsover they touch or concern without respect of persons; but in such cases and matters, especially as whereby the glory and honour of God in heaven (who is the

the Author of Truth, and truth it felf) is to be specialy fer forth, and wherby also the honour, Dignity, surety, and pre-Servation of the Prince and the Ruler vinder God in earth dependent and the welfare, profit, and special benefit of the universal people and body of a Realm is to be continued, and maintained. We. your lighnessmost loving faithful and obedient subjects, understanding the very truth of the state of matrimony between the two most excelent Princes of most worthy memory, King Henry 8. and Quen Katharis his loving godly, and lawful wife, your Highnels lawful Father and Mother cannot but thinck ourselves most bound, both by our duty of Alegiance to your Majesty, and of conscience towards God, to shew water your Higness, first, how that the same Matrimony, being contracted, solemnized, and confumated, by the agreement and affent of both their most poble Parents, by the councel and advise of the most wife and gravest men of both their Realms, by the deliberat and mature confideration and confent of the best and most notable men in learning in those days, of Christendom, did even so continue by the space of 20. years and more between them; to the pleafure of Almighty God , and fatisfaction of the world, the ioy and comfort of all the subjects of this Realm, and to their own repose, and good contentment, God giving for a sure token, and Testimony of good acceptation of the same, not only godly fruit, your Highness most noble person (whom we befeech the Almighty and everliving God, long to prosper and preserve here amongst w) and other Issue also, whom it had pleased God to Ralk take out of this Transitory life vnto his eternal glory, but also fending us a happier, flourihing and most prosperous Commonwealth in all things.

And then afterward, how that the malicious and pervers actions, of some (a very few persons) envying the great felicity. wherin, by the goodness of God, your fayd most noble Father and Mother, and all their good fubjects lived and continued many years, did for their own lingular glory, and vain reputason conceive fundry furtle, and difloyal practifes, for the inter-

ruption and breach of the fayd most lawful, and Godly concord. And endeavering to put the fame in vice deviced first to infinuat a scruple into the King your Father's conscience; of an ynlawful marriage, between him and his most layful wife the Queen your Highner's Mother, pretending for the ground there of, that the same was against the word of Godland therepois ceased not to persuade continually vinto the sayd King your Father, that he could not without datinger of the loss of his sould continue with his sayd most lawful wife, but must be separated and divored from her. And to this intent caus'd the Seals was of certain Universities in Italy and France to be gotten (as it were for a testimony) by the corruption of mony, with a few light persons, Schoolers of the same universities; is also the Seals of the Vniversities of this Realm to be obtained by great travail, it milter working, secret threatnings, and intreatings of some men in authority, especially sent at that tyme thither for the same purposes.

And how that finally Thomas Crasmer, newly made Archa Bishop of Canterbury, most vagodiy and against all laws, equity and conscience, prosecuted the same wicked device of divorce, and separation of the laid King your Father, and Queen your Mother, caled before him (ex official) the hearing of the same matter of marriage, and taking his foundation partly upon his own vandwised judgment of the Scripture, loyang ther with the pretended Testimonics of the said Varversines, and partly upon bare and most varied conjectures, gathered and admitted by him upon matters of no strength or chieft, but only by suppossibly the Queen your Mother, or by any other on her behalf, in the absence of the sayd late your Mother, proceeded, pronounced, and discerned, declared, and gave sentence, the same most lawful and vadoubted matrimony, to be maught, and to be constructed against God's law, and of no value, but lacking the strength of the law and the said most noble King your Father, and the said noble Queen your Mother so married together, did separate and

id divorce , and the fame your most noble Father King Hen the 8 and the faid noble Queen your Mother, from the bands of the fame most lawful matrimony, did pronounce, and declare, by the fame his valawful fentence, to be free, discharged, and set at liberty. Which sentence and judgment so given by valawful and corrupt means and ways by the faid Archbishop of Canter-bury, was afterwards upon certain affections ratified, and confirmed by two feveral Acts, the one made in the 15. year of the raign to the faid King your Highner's Father, and intituled, an Act of declaring the establishment of the succession of the Kings most Royal Majesty, of the Imperial Crown of his Re-The other Act of Parliament made in the 28, year of the on of the faid King your Highner's Father, inutuled an Act for the establishment of the succession of the Imperial Crown

of the Realm.

In the which faid two Acts, was contained the illegitimation of your most noble Person, which your fayd most noble Person being born in to folemn a mariage, to openly approued in the world, and with fo good faith, both first contracted, and also by so many years continued between your most noble. Parents, and the same Maringe in very deed not being prohibited by the law of God; could not by any reason or equity in this case be so spotted. And now we your Highnes's sayd most loving, faithful, and obedient subjects of a godly heart and true meaning, frely and frankly, without fear, sancy, or any other corrupt motion, or fenfual affection, confidering that this forefayd mariage, had it's beginning of God, and by him was con-tinued, and therfor was received, and is to be taken, for a most true just, lawful, and to all respects, a fincere and perfect ma-riage, nor could nor ought by any man's power, authority or juridiction, be dissolved broken, or feparated (for whom God joyneth, no man can nor ought to put a funder) and confidering also, how during the fame mariage in godly concord, the Realm in all degrees flourished to the glory of God, the benour of the Prince, and the great reputation of the subjects

of the fame; and on the other fide, understanding manifesting that the ground of the layd divice and gractice for the layd divorce. proceeding first of malice, and vaine glory, and afterward was profecuted and followed of fond affection , and fenfual fantalie , and finaly executed and put in effect by corruption, ignorance and flattery; and not only feeling to our great forrow, dammage, and regret, how shamful ignominies, rebuks, flanders and contempts; yes with death peftilence and wars, disobedience, rebellions, infurrections, and divers other great and grievous plagues, God of his Justice hath fent upon vs , ever fince this ungodly purpose was first begun and practised; But also seing evidently before; our eys that which so great an injustice, as this bath bin; and yet continued, be rebuked, and that the fayd fals and wrongful process ludgment, and femence, with their dependances be repealed and revoked, nothing is less to be doubted, then that greater plagues, and froaks are like to encrease and continue dayly more and more with in this Realm ; do befeech your most excelent Majesty, as wel in respect of your own honours, dignity and just title, as for truth's sake wher with (we doubt not) but your Highnels also will be specialy moved in conscience, and also for the intire love, levour, and affection which your Majesty beareth to the common wealth of this Realm, and for the good peace, vincy, and rest of vs your most faithful fubjects, and our posterity; that it may be enacted by your Highnels, with the consent of the Lords spiritual and temporal, and Commons in this present Parliament assembled.

And be it enacted by the authority of this prefent Parliament, that all and every decree, femence, and Iudgment of divorce, and separation between the fayd King your Father, and the sayd late Queen your Mother, and all the process commenced followed, given, made, or promulged by the sayd Thomas Crammer, then Archbishop of Canterbury, or by any other persons or persons whetseever, whereby the same most just, pure and lawful marriage, between the sayd late King your Father, and the sayd late Queen your Mother, was, or is pronounced, or

in any

wife declared to be valawful, or vajust, or against the aw of God, be, and shall be from the beginning, and from hence forth, of no force, validity, or effect, but be veterly naught, byd, frustrat, and annihilat, to all intents constructions and purposes as if the same had never bin given or pronounced.

And be it also enacted by the authority aforfaid, that as el the faid Act of Parliament intituled an Act declaring the hablishment of the Succession of the King's most Royal Majefty, to the Imperial Crown of this Realm, made in the 25. war of the reign of the King your Father be repealed, and be: woyd, and of no effect, as also all and every such clauses, Articles, branches, and matters contained and expressed in the: offerfaid Act of Parliament, made in the faid 28. year of the: Reign of the faid late King your Father, or in any other Act, or Acts of Parliament, as wherby your Highness is named or declared to be ilegitimat, or the faid marriage between the faid, King your Pather, and the faid Queen your Mother, is declared to be against the word of God, or by any means valawful, hil be, and be repealed, and be voyd, and of no force nor effed; to all intents; conftructions, and purposes, as if the same sentence or Act of Parliament had never bin had, nor made, and that the faid marriage had and folenthized between your faid most noble Father King Hear), and your said most noble Mother Queen Garbarin, that be definitively, cleerly, and absolutely declared, deemed and adjudged, be, and stand with God's law, and his most holy word, and to be accepted, reputed, and taken of good effect and validity to all Intents, and purpoles. &c.

Notwithstanding that the force and fraud vsed by King Henry 8. Cronmer, and others engaged in this divorce, were so plainly manifested, the Catholicks saith reestablished, the folly and falshood of former schisms and herefies publickly acknowledged, yet no sooner was Queen Many deceased, then Queen Blandeth and her Protestant saction, resolved to return to the former errours, wherevato vicious persons (who always are the prestell number) were as vehemently inclined, as men are to en-

joy their liberty, and to excuse the sensuality which they prec-

Dr. Heylin Q Elizabeth P.36. 107.

And though it feemed a busines of great difficulty for Flizabeth and her Councel to revive a Reformation, which had bin to lately cryed down as fchifm and herefy, by the manimous concurrence of a ful and lawful Parliament, yet her Repal authority, her fex, and words wrought fo firengly your the weakness of some, and upon the ambition of others, that the gained the greater part of the house of Lords (and yet bite by on only voice) for establishing Protestancy s the Duke of No and the Earl of Armidel employing in her fervice, all their interest, with freinds and relations, against the Religion of their Angestors. " And such Lords and Gentlemen (faith D. Fleylin , as had the maniging of elections of their feveral Counties. , retained fuch for members of the house of Commons as they , conceived most likly to comply with their intentions for a , reformation. Befids (faith he) the Queen was young, young and like enough to entertain some thoughts of a hus , that it can be no great mervail, not only if many of the bility, but some even of the Gentry elso; flattered than y ves with possibilities of being the man whom she might choose to be her partner in the Regal Diadem. Which hope, importhed the way to the accomplishment of her delives, otherwise might have proved more rugged and vapassable, &c. Norwithstanding all these devices, and compliances they never passed an Act in Parliament for the validity of her Mothers, marriage, on which (faith Heylin) her title most depended. It seems the late former Act declaring the validity of Queen Carbon mariage deter'd her from attempting an other incompatible therwith, and wherin men must have had contradicted themselves most imprudently, as also the truth afferted by the many wire nelles, and confirmed with fuch individual circumstances, t without infamy to the late Parliament they could not take from Queen Elizabeth the brand of baffardy. Yet they refolved it should be no bar between her and the Crown, and so they thrust her

fato the Throne, which of right belonged to Mary Steward Queen of Scotland, as is manifelt to all that are not perfuseled. Catholick Religion doth make foversigns incapable of Regal jurisdiction.

SECT. VII.

Ocher effects of Protestancy after it was revised in England by Q. Elizabeth, to exclude the Royal Family of the Stewards from the Crown; of the nulity of her Clergy; caracter and jurisdiction.

y King Hary 8, his revolt from the Church of Rome, not only the Religion but the realm of England was 6 embroyl'd, that very many who had no right, entertained hopes of alcending into the Royal Throne; fone by fishing in troubled waters, others by mar-

rying Q. Elizabeth, others by their defeent from the younger designer of King Henry 7. (all mention of the heires of the elder Sifter having bin omitted, or blotted out of the last will and Testament of K. Henry 8.; and Q. Elizabeth having bin declared ilegitimat by three Acts of different Parliaments, which never yet were repealed) very few there were that did not hould their own title to be more legal then hers. This confusion also made the Queen of Scots known right to be neglected. But the French King who was concerned therin, commanded her to be proclaimed Q. of England, and quarter'd the Arms of great Britanie with his lilies. Q. Elizabeth apprehended some daunger from a title so cleere, seconded with the power.

\$ 22. 5 tom. 5.22

* See thee aulity of the Prelatick Clergy of England cap. 2. andD.Bram. bal in his **Vindication** therof pa. 91. 5 pag. 100, Dr. Staplecon in his return of bneruths against Fewel fol. 130. and in his Counterblaft agains Horn

fol. 57.8 60 D part 2. ful. 59.edit. 1563 5 fol. 57. 8

\$ 9. 10.79 8 301

Dr. Harding Confut. April.

Stat. 8. Eli-Zabeth, L.

wer of France, and Scotland; and therfore by the advice of Secretary Cecil and others, refolved upon the chang of Religion and the destruction of the Catholick party and Clergy which favoured the Stewards claim. The Protestant Reformation (as being furable both to her birth and interests) was revived, and a new caracter of Priesthood and Episcopary devised; not imprinted in the soule by imposition of Episcopal hands, according to the Ghospel, but in wax, as if for sooth by the weight of the great seal, and the version of a the superficial formality men, might make Bishops. This superficial formality was declared a fufficient caracter, and ground of Episcopacy, by a Junea of her Majesties lawyers, and Divines as appeareth in their definitive sentence, and her Commission to the Confecraters of her first Bilhops D. Parker, and others, wherin she dispenseth with all the inhabilities, and incapalities even of their State and Conditions because the true Bilhops refused to ordain her Clergy, and a Clergy fhe was refolved to have that would vote in Parliament, and instruct the People as should be thought fit for her Succession and security.

And because the Roman Catholick Writers of those syms

Jaught at the Protestant Bishops Episcopacy, and bid them shew the letters of their Orders, not the letters patent of the Queen; and tould them a fecular Prince-might give them the revenues of Bilhopricks, but not the Caracter of Bilhops; and that the same Catholick writers insisted much upon their Adversaries not being able to name what Bilhops did confectat them; and befids pleaded in the publick Court, they were not realy nor legaly ordained; and that afterwards it appeared to so the Jury 59 ed. 1566 appointed for the examination therof; both the Quem and her Bishops found it absolutly necessary for her credit and their caracter, to ratify all dets, and things bud made, or don by any perfon, or persons in or about any consecration, confirmation, or investing of any person, or Persons elected to the office, or dignity of Archbishops, or Bishops by wertue of the Queens letters patents, or Commission, since the eginning of ber Reign. So that to know whether D. Parker,

nd his Camerades were true Bishops, none must have examined whether they had bin confecrated by other Bishops, but only whether the person or persons that were the Consecrators (wheher lay men or Ecclefishick it matter'd not) performed that ceremony by virtue of the Queens letters patents, or commission ? If they could shew her great feal , they might vie what sun. 8. Elig. matter and form they pleased; for, by the Act 1. & 8. Eliz. there was given to the Queens Highnesis her Heires &c. full power and authority, by letters patents under the great seal of England, from tyme to tyme, to assign, name, and authorise such person or persons as she and they shal thinck meet and convenient (any lay man or woman would ferve turn) to exercise, use enjoy and execute under ber Highness, all manner of jurisdictions, Proviledges, prebenti nences, and authorities, in any wife touching or concerning any spiritual, or ecclefiastical power, or jurisdiction within this Realm, or any other her Majesties Dominions, or Countrys. Now priesthood being nothing but a spiritual power to Consecrat Christ's Body and Blond, and forgive fins, and Episcopacy including besids the same, a spiritual power to consecrat, and ordain other Priests and Bishops; who can doubt but that by these words and Sta- of the tut, the Queen might, and her Successours may, by their fole letters patents and great feal, make any lay man, (whether Carter or Catchpole), a Protestant Bishop, or Priest; seing therby he receiveth ful power to exercife, vie, execute, &c. all manner of jurifdictions, preheminencies, and authorities, in any wife touching or concerning any spiritual, or ecclesiastical power &c.

And because ther might remain no ambiguity or scruple of Parker, and the first Protestant Bishops valid and legal Confectation; the same Statut 8. Elizabeth 1. assures us, that the Queen in her letters patents for that purpose directed to any Archbishop, Bishops, Or Others (mark the word Others) for the confirming, invelting, and confecrating of any person 35 elected to the Office or dignity of any Archbilhop, or Bi-, thop, hath not only vied fuch words and fentences as were accustomed to be vsed by the late King Henry, and King . Edward

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Edward her Majesties Pather and Brother, in their like letter parents, made for fuch causes; but also hath vied divers other general words and fentences, wherby her Majestie by her supreme power, and authority bath diffeenfed with all course or doubes, of any imperfection or disability, that can, or may in any wife be objected against the fame, as by her Majeflies fayd letters patents (remaining on record) more plainly wil appeare. Now Mr. Bramba, the late Primat, would fain make the Parliament to fenflefs, and his Readers to fimple, as to referr the words, mentioning and comparing the re-Act, to the Archbithop of Canterbury's Register , and not to their Majesties letters patents; wher as by the whole context and discourse it is evident, that the Parliament's drift is to show no fuch ceremonious folemnity (as of late hath bin presended and printed by Mr. Mafon) was necessary. Had ther bin any fuch legal or formal Confectation at Lambeth, as 50. years after was forged, and foifted into the Archbishop's Register, the Parliament 8. Eliz. 1. would have remitted us therunto, mined Lambeth, and not infifted al-rogeather vpon the Queen's difpenfation for the validity, and legality of her first Bishops Confecration and caracter.

See the nulli ty of the Clergy and Church of England adit, 1659.

Many ar the reasons lately printed, and not like to be answered, that persuade all prudent men, who have not too great a passion for the Presentick Clergy, to believe that Mr. Mason's new found Register of Lambeth is forged.

1. It was never produced, nor mentioned by the first Bishops, so much pressed by their Adversaries to shew some Register, or any evidence for their Confectation.

2. They were only desired to be the world know, when, when, and by whom they had bin made Bishops? questions easily answered, had they bin consecrated at Lambeth, or any Register then extant when Dr. Harding, Stapleton and others, charged their with nulity and illegality of Engiscopal caracter.

3. It's no more credible that such knowing and conscientious men as Stapleton, Harding, Furtherbert Customs.

hen living in England, and probably at London, would queftion to publick and folemn an action, then it is, that a fober man would now cal in doubt King Charl's 2. coronation at Westminster, or ask in print, who set the Crown vpon his head pretending he neuer had bin crown'd. And though Bishop Godwin and other Prelatick Writers abuse Dr. Harding, Holewood, Firefinons &c. for relating the meeting of the first Protestant Bishops with a design to be ordained at the Nagsbead in Cheap-fide, yet all the world knows that albeit there could be no defign to feign that story, yet our Controversy with the Prelaticks, is not whether their first Prelats were ordained there, but whether they were ordained any wher 3 We know Bishops might be as validly confecrated in a Tavern, though not fo de- Brambal in cently, as in a Church. But t'is fit they also consider, that if his vindica. Parker and their first Bishops, were so parrowly watch't tion pag. Mr. Neal, and other Catholicks (whom Primat Brambal 132, doth cal Spies) that they could not be merry in a Tavern without their knowledg, they could hardly perform so serious, nd folemn an Adion in a Church, as the first Consecration of a Protestant Archbishop, without their observation; it being matter then so much sought after, and controversed, of so eat curiolity in it felf, and of greatelt concern to us, the total credit, and being of their new Reformation depending therupon & And yet for aboue so. years none of the Writers of either fide Catholick, or Protestant (who mentioned all other particulars relating to the reformation) writ, or spoke a word of this folemnity at Lambeth. The Puritans indeed upraided the Prelaticks with faying their Episcopal ordination in England, had is beginning and progress in a corner, not in a Congregation, but we can not imagin they could militake the Archiepilcopal Chapnel of Lambeth, for a corner, or deny that the great Assembly 2. pag 43. pretended to have had bin at Dr. Parker Confectation , deferved not to be caled a Congregration.

Queen Elizabaths Clergy thus created by her patents , and Parisments, they endeavored to shew themselves gratful to her Maiestv.

Demonstran. Discipl. cap.

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See this ASL of Parliamet in the life of the Queen of Scots, Writ. sen by Mr.V. dal, and dedicated to King James pag. 200. & 201.

Majesty, by making the people believe that Popery (by the principles wherof she was vncapable of the Crown) was Idolatry, the Pope Antichrift &c. And to that end corrupted Scriptures in their English Translations, as shal be proved heraster. And because their frauds and follies were discovered by Cathon lick Priefts, the fanguinary and penal laws were enacted and executed with great cruelty. But that which most troubled the Queen and her Clergy, was the life and right of the Queen of Scots; they found an expedient to rid themselves of both, that innocent Queen was murthered, and feing Queen Elizabeth was not inclined to marry, it was decreed in Parliament that in case there should be any natural iffue of her body, it should enjoy the Crown after her death, and fo the line of the Separat was excluded; and for that the doctrin of the Roman Catholicks favored their Title, all persons of that profession were difcountenanc'd, and perfecuted. And albeit this fetlement both of the Crow'n and Clergy of England, feem'd very abfurd to all that reflected vpon the principles of Christianity, and the practise of God's Church, yet they who were guided only by Maxims of human policy, excused the Queens proceedings, and condemned not her Clergy for accepting of those revenue dignities which they could not acquire by honel and ordinary ways, their learning being but vulgar, and their birth obscure. Had not her Majesty exalted those mean persons from nothing. to be a legal, though not lawful Clergy, the could not have had any Clergy at all, for that no man of conscience, or honour, would have gain'd his living by damning fouls, and corrupting Scripture, nor received a fpiritual caracter from a fecular feal, and she supremacy. And indeed even to this day very few or none of the Protestant Nobility , or prime gentry , vndergoe that cours of life; and the better fort of Tradf-men take it for no great honour when any of their Relations becom Ministers.

And becaus the foundation of the Queens legitimacy, and her Clergys caracter and jurisdiction, was King Henry 8, and

her own supremacy, an oath of the sume was pressed woon the subjects, and proposed in the Parliament. The temporal Lords who were wifer then to believe that Christ committed the government of fouls, and of the Church to women or lay Princes (all of them one excepted) having bin for the three first Centuries, Idolaters; and many, for fome fucceding ages, notorious hereticks, (and for the future may prove no better,) refused to concurr with their votes for palling of the Oath, unless the Person were exempted from taking it : this being condescended vino, they conferred to make that Oath legal, which themselves had rejected as vinlawful; and yet is this oath, even in our tims, made the diffinctive fign not only of Prelanck Protestancy, but of Covassier loyalty, and Christian bonisty. But this poliev of State neither then, nor now, could worck that vnity of the and voion of hearts for which it was devised. It divided Protestants into Puritans, and Prelaticks; and confirmed Papiffs in their own belief, as being scandalised to see others mahe a thing to incredible, the foundation of their faith. The Puritans agreed with the Purits in denying the Queen's spiritual supremacy, but differ'd from them in the ground of the denial, and in the person whereinto they granted that prerogative. The Papil's continued it in the Pope; the Puritans viurped it to themfelves. The Papilts grounded their belief concerning the Pop's fupremacy vpon the common and continual confent of all Catholicks, acknowledging the Hishop of Rome to be de jure Diwine S. Peter's, Successour ; the Purious' rejected that confent and Tradition, relying yoon their own privat spirit, and fond interpretation of Scripture. . And though it be more danfor Souveraigns to alow of this spiritual superiority in own subjects, then in a Aranger, whose parentage (generaly speaking) is not considerable, and whose power is not duruble, as coming very late into his hands, and not furviving his person by descent to his posterity, or relations; yet Queen Elizabeth, was more jealous of the Pope, then of the Furitans; us the generality of the Irish, and a great part of the Engliffa

See 1: P. 5

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glish, were Papists; and according to their principle, the Sternards ought to have bin in possession of the British Empire, and the Pop's conferes in behalf of the Queen of Scots, had wrought already vpon fome of their consciences. But the Pu-ritans hated her Religion, person, and posterity, and were the chief instruments that Queen Einzabeth employ d in embroyling Scotland, and sheading of her Royal bloud a and therior they were not only tolerated, but many of them exalted to places of truft, honour and profit. On the contrary, the Roman Catholicks were perfecuted, as a party that not only with t, but wrought what was possible for the Queen of Scots liberty, relief, and the refutation of the Crown to her felf, and to her line, where it had bin to variably deprived by the principles and practifes of Protestants: where forms were to ignorant or impudent, as to give out then, and even now Do. Higher pag. 131. doth rathly maintain, that the Pope offered to confirm her English Liturgy, upon condition the would acknowledge his supermacy. This was then, and is now reported, to the end illiterat Protestants may believe there and great difference between their Reformation, and the Catholick Religions and that the Bishops of Rome, and the Council of Tree proceeded rashthe Bilhops of Rome, and the Council of Irest proceed of rishhy in their Censures, or at least may now, and would then,
contradict former definitions, upon more mature deliberation,
or for some temporal respects. But they who know it is not in
the Pop's power to legitimat a special broad, on begot and
born in adultery, as Queen Elizabeth; and mat he would be
deposed from his Papal dignity, if he offered to confirm or allow
any of the many detailed hereign contained in the English Litturgy: They I say, will not believe the Bishop of Rome could
be so found of Course Plicabeth, or secretary of him selfbe fo fond of Queen Elizaberb , or forgetful of him felf , 4 to become a Protestant, and chang the revenues of his Popedom for the vacertainty of her pention, in case the would value his kindness so much as to bestow a pension upon him. By such follies and frauds is Protestancy supported in the opinion of cre-Aulous, and carlels people, and their Clergy kept in possession of a valt revenue. SECT. VIII.

SECT. VIII.

Ressons why Queen Elizabeth in her 44. years Reign could not make her Prelatick Clergy and Religion acceptable, neither is it possible for her Successours to gain credit and esteem for the same.



He fetlement of a Christian Religion or Clergy doth not could in making them legal by Acts of Parliament, but in perfuading the people that both the Religion and the Clergy is Apostolick; and by confequence that the Acts of Parliaments wherby they are confir-

ed, are lawful. Notwithstanding the great severity of Queen Elizabeths laws, and the litle fincerity of her Clergy, in pulpit, prefs, and privat conversations, against the Roman Catholick Religion, for the space of about 44 years of her Reignsthough Popery was therby rendred odious, and ridiculous to simple men, filly women, children, and others, whose want of capacity, and even of curiolity made them not reflect upon the drift of Protestant Preachers, nor vpon the reasonableness of Catholick Tenets; yet their Prelatick Protestancy did and doth every day rather loofe then gain ground, and the generality of thefe Nations can not be wrought vpon either by fair or foul means to thinck wel of that Religion, or to submit their Judgments, and consciences to the direction of the Bishops, and Prelatick ministery. The reasons are obvious to such as are not obstinat. 1. The incredibility of their pretented spiritual caracter and jurisdiction. 2. The incoherency of their doctrin with the funamental principles of Protestancy. Their Episcopal caracter

Primar Brambal's Succession and Vindication of the Prelatick Clergy Was answered by the Author of the nullity of the Church of England and by anotber book after be had both thefe afwers by him; and durft not reply : but 7.2ther cocurred with his Brethren in adding the Words Priefts appeareth in sheir laft edi-

sion of the

ier, rites Oc.

of the Church of England.

and jurisdiction, is as incredible as King Henry 8. spiritual fupremacy, Outeen Elizabeths legitimacy, and the validity and folemnity of their first Bishops confecrations. They have indeed of late endeavored to excuse the latness of their Masonian Regifters discovery, and to cleere them from the suspitions of forgery, but fo faintly and fraudulently, that their windication (though pen'd and published by on of the ablest Prelats of their Church) hath furnished their adversaries with so many new demonstrations against their Caracter, that in steed of a reply, the Protestant Bishops have resolved upon a submission to the evidence of our arguments, and changed the controverted and ellential part of their forms of Ordination.

As they endeavored of late to vindicat their Registers from forgery, fo they, long fince explained the Queens fupremacy, but so contrary to the nown laws of the land, and cleer words of their Oaths both of Supremacy and Episcopal homage, that neither can bear their fond interpretations; and if they Bishops would have nothing to shew for their pretend tual function and jurifdiction, it being manifest they cannot duce either of them by fuecession from any Apostolick-Church. or orthodox Councel; and therfor must content them-selves with what they can buy from a lay foveraign, and temporal Statuts, or acknowledg the truth, and confess ingeniously, they and Bishop to are but lay-men, and have no lawful authority to take upon their forms of them a spiritual function, and jurisdiction, seing they have no ordination, as Gatholick Predecessours, and degenerat from the list Protestant Reformers, and are ashamed to claim (with Presbiterions and Fanaticks) the extravagancy of a privat foirit, and extraordi-Commo pra- nary vocation.

The incoherency also of the Prelatick doctrin maks these nations averfe from the Prelatick Church and Clergy. In the 39. Articles of Religion they declare with Luther, and the first Reformers, that no visible sign or ceremony (and by consequence no fuch thing as imposition of Episcopal hands) was inflituted by Chrift, or is the necessary matter of a Priest's and

Bilhop's

Bishop's ordination; and yet now of late, that visible fign and ceremony is held by them-felves to be fo effential, that without the fame, no caracter of Priesthood or Episcopacy is thought to be given to the party ordained; and therfor they reordain fuch Presbiterian Ministers as did neglect, or contemn imposition of Episcopal hands. 2. They maintain in the same 30. Articles. that the Roman Catholick Church hath falen into damnable errors, and acknowledg that only fuch a fal can justify the Protellants separation, or excuse them from fin and schism. And ver when they are preffed with a confequence that necessarily follows out of this supposition, to wit, that if the Roman and visible Church had so erred, Protestants can have no Christian faith, nor certainty of the Scriptur's being God's word, or of the Trinity and Incarnation &c. which they received and retain voon the fole Testimony of the Roman Catholick Church, having in their own 39. Articles declared the Greeck Church . Heretical (for the doctrin of the Holy Ghoff's procession) and therfor is stellimony (even in other Articles) is invalid, and it's concurrence, in those other Articles, with the Roman Church, is mificant. And yet they again contradict them-felves, and confess that the Roman Catholick Church is infalible in all articles necessary for Saluation. 3. The same inconstancy and incoherency they shew in denying, that doctrinal Traditions are the word of God, or that Tradition it felf is a fufficient ground of Divine belief; and yet when they are demanded to shew a proof by cleer Scripture of the diffinction between fingle Priefood, and Episcopacy (v.g.) then they maintain that traditional doctrin is God's word, and the testimony of the Roman visifible Church, a fufficient evidence therof. Their wavering and inconfequent way of proceeding, doth manifest to the world, excension that as wel in this, as in other particulars of Christian Religion, nay even in declarating which are necessary or not necessary points. of faith, the Prelatick Clergy hath a greater regard to their own conveniency, then to God's veracity; and to the revenues of he Church, then to the faluation of fouls : Otherwise why

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should they take our Roman Carholick word for Epifenpacy and not for the Pop's supranacy; for the letter, but not for the sence of Scripture; for not rebaptissing, or for receiving relaps demittents, more then for Purgatory, or Transsubstantiation; or for keeping Sonday, and not praying to Saints &c. Seeing all these doctrins are equally proposed to them as Catholick truths by the sole credible testimony and tradition of our one and the same Roman Catholick Church; the testimony of the Greeck and all other Churches (as hath bin sayd) being rendred invalid by the heresticks wherewhith Protestants confess they are infected:

heresies

Some are of opinion that if the more modern Prelaticks had not forfaken their ould way of being ordered Bishops by the Queens letter patents, or by some such publick testimony and superficial ceremony of their Congregations, without croubling them-selves with the doctrin of the inward caracter given by imposition of Episcopal hands, so contrary to the principles of the reformation a broad, and to the 23, and 25, of their own 39. Articles at home; they had not bin so hard put to it by their Presbiterian Brethrens arguments, who she to the Tenets and Rules of pure and primitive Protestancy, detecting those formalities and dregs of Popery, which Prelaticks of late

own 39. Articles at nome; they had not bin 40 hard put to it by their Presbiterian Brethrens arguments; who stick to the Tenets and Rules of pure and primitive Protestancy; detelling those formalities and dregs of Popery, which Prelaticks of late have so much affected in ordaining of Ministers.

Mr. Hooker, Dr. Come and some other Prelaticles in their writings towards the end of Queen Elizabeths reign; began to inculcat the doctrin of making Ordination a sprimal caracter imprinted in the soul by impusition of Episcopal hands, and not a bare formality, of the secular Magistrat's election; by some outward ceremony, or letters patents, as all English Protestants had believed and practised vntil Hooker and Conel broacht this among their other Popish novelties, and therfor were publickly blamed, and complained of by Prelatick Writers, and particularly by Dr. Willet in his worck vpon the 112. Plalm, printed 1603, and dedicated to the Queen Majesty page 91, he saith the From this sometain have spring forth these and such other whirlepoints, and bubles of new doctrine; and amongst others he sets down

down as a novelty in the Church of England this, That there is in ordination given an indelible caracter; and then addeth, Thus bove fome bin bould to teach and write, who, as fome Schismaticks (the Puritani) have disturbed the peace of the Church one way in external matters concerning disciplin; they have troubled the Church another way in opposing themselves by new quircks and devices to the

foundness of doctrin among Protestants.

And truly to presend with all reformed Churches, that the Pope is Antichrift, and the man of fin, and at the same time profes (as the learned Prelatick writers do in their books) that without his caracter of Prielthood there can be no orthodox Clerry or Christian Church; are things that do not hang well ather; neither is it credible that fo zealous Protestants as were the first English reformers Crawner, Coverdale, Bale, &cc. who strained Scripture in their Translations (and made formal abjurations) against the caracters of Episcopacy and Printbood, which they had received in the Church of Rome; or that Parker, Fewel. Horn, &c. who received that fame doctrin, and excluded those caracters by an express Article of their 39, of Religion from the Church of England, and from their form of ordination, it is not I fay credible, that these and the like men did maintain in their convocations, the late Prelatick contrary doctrin, or that they exercised or recorded any such Popilis formalities of confecrating Priests and Bishops by imposition of Episcopal hands, as Mar Majon pretends he found in Parker's Register at Lamberb, as appeareth also to any that wil consider, the homely chorce, and caling of the primitive Paltons and Preachers of our Prelatick Protestancy, objected to themselves in print when they were living, and ye could not deny the fact, neither did they go about to excuse it, not taking it to be a fault.

D.r Kelson in his survey pag. 373. & 374. saith of the Protestant Clergy in Q. Elizab. time. Lay men were taken, of which, some were base artificers, and without any other consecration or ordination then the Prince's, or the superintendent's letters, made them Ministers and Bishops, with as sew ceremo-

Seing therfor our Catholick Arguments convince all dif-

nies and less folemnity then they make their Aldermen yea Confrables and cryers of the market. D.r Stapleton in his Counterblast lib. 4. num. 481, saith. And wherin I pray you resteth a great part of your new Clergy, but in Butchers, Cooks, Catchpols, and Coblers, Diers, and Dawbers, fellows carrying their

mark in their hand infleed of a shaven Crown, &c.

interest'd persons (that weigh them) of the absurdity and novelty of Protestancy in general; and such as do not take them to be of any weight (because themselves are byaffed, and bent against vs by education or interest) must needs take notice (if they think feriously of any Religion or of their own Prosestant principles) that the Prelatick Reformation is but a political appendix or addition of Q. Elizabeth in pursuance of her Father's paffion, and by her felf refolved vpon, more for fecuring a Crown then faving the foule; and therfor containing more mysteries of state then of faith, and more regarding conveniencies then conficience, as appeareth by the layty of her Clergy, by her She-supremacy, by the anticipated Royalty of her valawful issue, in case she would be pleased to own any; these things I say being no calumnies of malignant pens or persons, but must manifest by her own Articles of Religion, and Acts of Parliament, can hardly be digested by honest subjects, (much less settled as Divine truths in Christian fouls) or carry the face of a pious and plausible Religion, even amongst the most filly fort of people. Yet far be it from our thoughts to centure with folly of impiety fuch as fuck's with their Nurses milk the poylon of this.

Prelatick Protestancy; no, we know they want neither piety nor. policy according to their own principles; but I hope they wil not be offended, if, according to ours, we do pitty their condition, and pray for their conversion; we believe their zeale against our catholick Religion proceeds not from malice, but miltaks; and defire they may likewise believe our intention is only to expel by this antidot, the poyfon which others have infused into their rains. This humble apology, and explanation doth not relate to

See in the epifile Dedicatory, and aur Preface, the AE of Parliament preferring any natural issue of Queen Elizabeth to the Crown before the croyal family af the Ste-gards,

them

them that made the chang of Religion for preferring Q. Elirabeb, and any natural iffue of her body to the Crown, befor the lawful heires, who (by God's providence) fince her death, and at this present enioy right, nor to any that wil obstinatly maintain fuch proceedings: It is intended for all wel meaning Protestants that believe themselves to be Catholicks, and if they be not, wish they were; and that the true Religion were setled in these Nations. But what mervaile is it that privat persons be miltaken in Protestancy, when the Royal family of the Stewards (against whose title and succession it was introduced and established both in England, and Scotland; in England by Q. Elisebab, in Scotland by the Baltard Murry;) are fo much in love with that Religion; devised for their own ruine loo bewitching a thing is education, engrafted in good dispositions, and so danperous, if not cultivated, and corrected, by our own more mature reflections, when we arrive to years of discretion.

SECT. IX.

How injurious Protestancy bath bin to the Royal family of the Stewards, and how zealous they bade bin, and ere in promoting the same:



For that King Henry 8, had vsurped the Pop's Supremacy, and divised certain Articles of Religion, he defired his Nephew K. James 5, of Scotland, to follow his example, which that Catholick Prince refus'd to do, King Henry in his last will and Tellament (confirmed by his Protestant Par-

liament (confirmed by his Protestant Par-Migry, by

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Arti- in his biflory
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and others 110 that he emcient Religion in Scotland to the end bimfelf might frants; and bow afterwards by the mother, all Inder the pretext of a Proteflant

ployed; chan- and fuccession to the Crown of England, preferring before the Stewards not only his illegitimat daughter Elizabeth, but the Grayis and all others that descended of the yonger fister Queen Dowager of France, and Dutchess of Suffolk. King James 4. decease fed, his wife the Queen Regent of Scotland, and his young daughbemade King ter Queen Mary, were so persecuted by the Scotch and English Protestants, that the Queen Regent was deposed, and Queen Many was forc't to fly for refuge into France. After her return into Scotland, the King her Husband was murthered by the Promards by the fame way he testants, his subjects, and the innocent Queen trepand by her murthered protestant Bastard Bother to marry Borbwel one of the murthered bis Father, with a design to diffame and depos herself from the government, which the Bastard had vsurped; and had murthered ted King Ja-likewise King James 6. an infant, but that God prevented his wicked defigns by permitting him to be killed by the hand of a Hamilton.

Other Protestants succeeded the Bastard Mary in the government; and though King Lames escaped the dangers, and defigns they had layd for his life, yet figns they had layd for his life, yet dey purverted his foule, and when he was but 13. months ould, Protestancy was fet up in Reformation. his name; his Mother (being driven our of her own Kingdom his name; his Mother (being driven our of her own Kingdom by those Protestants that deposed herself, and abused her Son's minority) was (contrary to the publick faith and privat promifes of Queen Elizabeth) imprisoned in England, her Rebels countenanced, and her self at length most vinworally nurchered by the joynt consent of a Protestant Queen and Parliament; and her son and Family excluded from the British Empire, in case Queen Elizabeth should have, or at least own, any which many suppose was the true cuife when any which many suppose was the true cause, why the or the Parl ament would never declare her Successour.

King James having bin brought up in this Choole of affliction, attained to more then ordinary wildom, diffembled with his enemies in England, and strengthned him-felf with as many friends and Allies as he could in foreign Nations, to the end he might recouer his right after Queen Elizabeibe death .

which he and the best part of the world every day long'd for He kept faire with France, Spain, and even with the Pope. He succord Tyrone Treevel, and the frish Scots in Irland against Queen Elizabeth but under hand. He corresponded with the Catholick party in England, and was civil even to that party that contrived and preffed his Mothers murther. By his marse he obtained the confederacy of Denmarck and the Protestant Princes of Germany for recovering of England. Cecil and others of the English Councel, observing how prudently this young King had ordered his affairs, and prepared him-felf for ng their Mafter, courted him, and unknown to the Queen, gave him dayly intelligence, and thought it their best course to him out, they invited him to the Throne after his enemie's death; and he finding that very Protestancy by which his mother and him-felf had bin fo long excluded from their right (and would have bin for ever, if Queen Elizabeth had bin as capable as t'is fayd the was defirous of Posterity) was deeply moted in the hearts of most of his English subjects (who cither did not fee he chang, or not observe the motives and Myfleries therof) King James J fay, reflecting vpon this inclination of the people to Protestancy, conformed him-self vnto that Reformation which had bin settled by law in England; discountenanced the Puritans, by whose doctrin he had bin persetuted in Scotland; and would have rolerated the Catholick, if the gum powder Treason (wherunto some sew discontented and desperat Papills were cumingly drawn by Cecil, to make their Religion odious) had not blafted our hopes, and blotted out of his Maeltie's memory what we had fuffered for his Mother, and how not only our perfors, but our principles had bin perfecuted for supporting the title of his Family to the British Empire.

By King James his learned works, and discourses, it is manifelt he had a delign to reform the principles of Protestancy, and reduce them to some rules of reason, and confine that dangerous liberty which they give to every privat Protestant, of being

being supreme Judg in all spiritual Controversies to one cers tain interpretation of Scripture that might be less prejudicial to Monarchy, Monarchs, peace and all civil Government, then the Proteflant arbitrary interpretations have proved hitherto. To that purpose he commanded the Bible to be truly translated, and those fraudulent and foolish corruptions to be corrected, which had bin imposed upon the people for God's word by Queen Elizabeths Clergy, for maintaining her title, and fecuring the revenues of the Church to them felves. But his command was not obey'd, some falcifications in the ould and new Testament were corrected, but very few, in respect of what remain and pass now current for true Scripture. He declared that Catholicks and their Religion had no hand in the gunpowder treason, those few perfons excepted, which had bin executed. He was not, afraid to acknowledg that the Pope was the first Bishop of Christendom, and Rome the mother Church ; he suspended the rigor of the fanguinary and penal Statuts; commended not apollatiled Priells, that became Protestants, as he faid, to get wenches, and benefices. These things he did, not out of any inclination to Popery, but out of his zeal to Protestancy, which he perceived would in a fhort time become as infamous, as it is intolerable to Monarchs, in case it's principles were not corrected and brought neerer vnto Catholick Tenets.

After King Iames his death, his fon King Charles to purfued the Father's delign; but found by fad experience that the Protestant liberty of interpreting Scripture, cannot be restrained to reason by any human industry of the wisest Princes; especially so long as they are guided by a fallible Church that con-

selfeth it's own vncertainty of doctrin.

King Charles the 1. was perfuaded by his Councel and Clergy that the Laws which had bin enacted in favour of the Prelatick fallible Church, and doubtful jurisdiction, were of sufficient force and authority to contain Protestant subjects in awe, and obedience, and to stop the cours and consequences of those fundamental, and violent principles of their reformation against superiority

periority, at the Church of Rom's doore; and keep them on pulling further, or entrenching upon the Church of Bigs and But the miftake foon appeared; they who are allowed the Prelatick principles to rebell against their Roman Superiors, under the pretence of a Religious interpretation of Scriptor, and evangelical Reformation, could not then, nor cannot the future, be contained, or deterned by any authority from the future, be contained, or deterned by any authority from the little presents of Kinga, and Rishnan are the latest and illing against their Protestant Kings , and Bishops upon the ne fcore, whole fuperiority could not be more authentick, the Roman Carnolick. And therfor because the King, had neared in the Bilhops quarely he drew upon himfelf the whole of all Protestants that with the spirit and and of Reformation back to the fundamental principles of Protestancy; which is not content all authority both spiritual and temporal, which any prince the state of the state the perion judges contrary to his own interpretation of Scriptures and feeng the Prelatick Church of England doth grant this doctrin was lawful in Latter, Galoin, Granner, Parker, and other particular perions, Churches, and Stress against the Pope, and others their then acknowledged furnitual and temporal superious, a will be very difficult to shew why now a Presisterian of Farmark Congregation may not as rationally pretend, and as lawfully practile the same doctrin as their primitive Protestant Predecembers and don. And so in vertex of this superious are decembers and don. And so in vertex of this superious are superious as the superious and superious and don. And so in vertex of this superious are superious as the superious and superious and don. And so in vertex of this superious are superious as the superious and superious and superious and superious and superious and superious are superious as the superious and superious and superious are superious as the superious and superious are superious as the superious and superious and superious are superious as the superious and superious are superious as the supe decemburs had don. And so in vertue of this fundamental principle of Protestancy, was the sacred person of a good King judged and murthered, by a rude and wicked multitude, without legard to innocency, or respect to Soveraignty: And by a remarkable revolution of cyms, and interests, the grandson came to loofe his head for veholding that fame Prelatick Religion and Olergy which by Q. Elizabeth had bin rays d for the destruction of

his Grand-mother, and the exclusion of his family from the crown.

Since Christian Soveraigns have reign'd, the like Tragedy hach not bin acted; many Princes have bin murthered by their Subjects, but never by any fuch formality of Law, and a publick Court of Judicature, pretending superiority in themselves , and Scripture for their rule and warrant. Wherfore they 1 Protestancy At not to come for the future

> Luther in epift. ad Aygentinenfes , anno 1525. Christum & nabis primo Dulgatum au demus glori-

See part 2 (cet g. n. 5. See M. Bela fon Bishop of Winchester , in his some diference &c. part. 2. pag.

353. See M.r Rogers in the Catholick do. Strin of the Church of En gland, pag-103. per bfed ad published by the Lawful authority of the Church of England, an. 1623.

Dan c. 6. V. 22. 6 23. Abdicant fe poteflate. Berrens

that looke into the principles and privileges for the future in A zealous and refolute a people as the English, who fland much pon enjoying their semporal liberties, and much more voon he formula prerogative of Protestancy, which according to Luther (the first Author, and Apostle therof is) omnia judicey his German Scholler Brenius but our English Bishop Bission, and all Prelaticks grant, that the people small be difference and Judes of that which is raught. And the Catholick doctrin of the Church of England explaining the 40. Articles therof faith Authority is given to the Church, and to every member of found judgment in the fame, to judy controversits of faith, e.e., And this is not the privat opinion of our Church, but also the judgment of our godly heaters in foram Nations. And it is not only the Tenet of Galvin, but of all Protestant Writers, that temporal

laws oblige not in confcience any Christians to obey.

It being therfore a principle and priviledg, even of Pre-latick Protestancy, and a prable to the 39. Articles, that every member of found judgment in the Church , hath authority , to judg controverfies of faith (and by consequence) all other differences that may be reduced thervnto, how is it possible for any King to be a Soveraign among Protestants, who are all supreme judges both of faith and state if for that State-affairs are fubordinat to Religion, and must be managed according to the Protestant sense of Scripture, that is, according to the judgment and interpretation of every particular Protestant or of him that can form or foole the multitude into his own opinion. Where fore we ought not be altonished, that men constituted supreme Judges and Interpreters of Scripture by the legal authority and England, articles of the Church of England, and by the Evangelical li-Calvin in bertys of Protestancy, should presume to make them-selves the King's Judges. For my part, I shal thinck it a great providence of God, and extraordinary prudence in the government, to fee any King of England (during the profession and legality of fuch principles in his Kingdom) escape the like daunger; and

the effects of their own Religion.

His Majesty that (by miracle) now Reigns (long may

live and profper) hath bin forced to lurck for his life in one schole fecret places wherunto Priests retire, when they are millorum caarch't for; God giving him to vaderfland therby that the pile, quant powerfull Princes (where Protellancy prevails) even in la parene es, d to as hard thifts, and as great extremities as the Poorest s, and meanest Subjects.

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RELIGION AND GOVERNMENT

THE SECOND PART

Of the inconfishency of Protestant principles with Christian piety and praceable Government.

SECT. I.

Proved by the very Foundation of the Protestant Reformation, which is, a supposition of the fallibility and fal of the rissible Catholick Church from the pure and primitive doctrin of Christ, into notorious superstition.



N the beginning of the first Part, it hash bin sayd that the groundworck as wel of Policy; as of Penes and Piery, consists in making that persuasion to be the Religion of the State, which is most credible, or most agreable to reason; because no commands, duties, taxes, or charges will seem intolerable to subjects, for the preservation, and propagation of such a

will feem intolerable to fubjects, for the prefervation, and propagation of fuch a Religion, nor for the maintenance of the spiritual and temporal Ministers, to whose charge is committed the government of such a Church and Common-wealth. How fur all kind of

all demonstres in this Part of our Lreatile; and in prove the lame by the abfurdity of the fundamenprinciples, Common a well to the Prelatick as to

built, is the speedible or eather impossible supposition. Viz. I hat all the wishbe and known Christian Churches of the world all from the purity and truth of dottrin, which they had ence troofssed, into superstream, and dampable errors would at length in the spage, God sent the Protessant Reformers to revive the true faith and Religious whose separation from the Roman Catholick Church and all others then visible, is pretended to be free from sin and Schism, by reason of the fallhood of the Roman Catholick doctrin, not consistent with fallaction. But this supposition is incressible to Recause Protessants consess the fall and change of Religion was no perceived until 1300, or until at least 2000, years (a) assess the protessant contradiction as a filese theory.

For, either it must be seasoned that the spain contradiction is a filese theory.

for, either it must be granted that all the Pastors, and Prelats per upon the properties of doctrin began, were delicated to who lived in the time that my alteration of doctrin began, were to flupid as not to take notice of so important and remarcable in chief the following and yet not oppose notice so destructive to the soulce committed to their charges. Both which are proved to be groundless columnies by the achief the destruction of the second part of th

their works yet extent do seltify.

The arush of this Processant supposition is not only increlible, but impossible; because the supposed chang of Christian Religion into Populs Inperfittion is not pretended to have bin only a chang of the inward perfitation, but of the outward pro-fellion, visible and observable in ceremonies and practises, and ble to the Mysteries believed as the adoring of the B. Sa 61' amens

(a) Perkins in his expofition roon the Creed p. 400. pre fay that befor thedays of Luther for the (page of many bundred years an pniver fal Apostacy over. Spread the whole face of the earth . and that our Church YVas not then Vifible to the world.

-Mr.Nap King Jams pag. 143. Sanb , from Constantin's time betill thele ourdays even 12601 years the Pope and his Clergy harb poffeffed the our ward vifible Church of christianity.

ous, and offenfive ?

crament, worthip of Jmages, Communion in one kind, publical prayer in volunown languages & Sow then as it possible that any Christian man, or Congregation could begin to differnable and damnable novelties, as (according to the opinion of our Advertures). The adverture of the Sacrament, Transfallmantation, surveiling of trages. Communion of the lapty water one kind, the Sacrifice of the Majs, and publick propers in no volunous languages the Pop (internacy, the destrint of Parentry, Judicipates, Proping to Satisfal, the remarked life of Prieff (e.e. How as a possibility, that any one should begin to teach, and practice any of their supposed damnable doctrins, and yet never be noted, or reprehended by any one Prelat. Pathor or Preaches (who are (according to Else)) the watschmen (b) of the visible Church) while Lather's times, or at least vitil these supposed superstations had bin to vinverfally spread, so deeply rooted and plantibly received as Catholick truths, and as ancient Traditions of Christiand of the Apolities, that they who consured and coorded any of them, were (for so dame) immediatly cryed down and condemned by the then visible and Catholick Church and Connects, as not received, as not received. Provide and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects, as not received. Provides and Catholick Church and Connects. condemned by the then vilible and Catholica Charce fels, as notwices bereick; How come the Presch fellors of these pretended Popish errors to chape ages, as Protestants confess they had continued, vacouther centures of Christ's pure Protestant Congregatives any upon earth during that time I was there hop Prielt, or Preacher in all the world for to hop, Prieit, or Prescher in all the world for to many as zealous as every Protestant is in ours. If any Protestant then, why did not they speach or write? were they all porners, and Turn-coan? or were they all so blind, did deaf, and dull, that not one of them could fee, heare, ten hend, or observe practifes and ceremonies to erronious to

The Protestant evalion or answer to this evident Demonstra-tion , is both frivolous and fallacious. Their chief Doctors (c) acknowledg they can not tell by whom, nor at what time the Popith errors were broacht, and fay that errors in Religi tring the industrial as of the Same War to

Pratabmen. all the day . and all the night for ever, they shall not be filent Bfay 63. 6. see Ephel. 4.

thy bralls o Ferufalem have I fet

may crosp as infemfibly into the Church, as a building decay, or white haires grow in man's head as if, forfooth, and every Christian of the world, and particularly the Paors and Prelats of the Church, were as much concern'd in the bservation of every gray hair and head, or in the preservation every building from decay, as they are in observing and prewing the purity and integrity of every article of faith, and in ling the least novelty contrary to the fame. Bends, the rd profession and propagation of those points of Popery Protestants suppose to have crept insensibly in the Church, ould neither be concealed, nor confounded with the contra-ictory principles and practifes of Protestancy, as a white bair may be easily confounded and concealed with others that sover, or come neer it in colour. Moreover, the chang from youth, and stately buildings, into may hairs, and ruinous ediyouth, and flately buildings; into may hairs, and ruinous edifices, is wrought infentibly by the land of time without any perceptible concurrence of any other cause. Time wears out, and consumeth structure, strength, bouth, and beauty, whether men gaze or not gaze upon such gay objects; but the planting; praching, or inculcating of new doctrin, and new ceremonics of Religion, are of a quite contrary nature; they have not such appendency of time alone, they must be effects of attention and observation of discourses and disjusts; of Sermons and Catechains; they must be also provided and practised in the view of the world. Time without these and the like notorious practices and observations, can not after Christian Religion, nor induce a contrary superstition.

Laftly.

[&]quot; (c) Dr. Powel in his confideration of the Pa-", pift's supplication pag. 43. Buchaman as he. com. pa.

1. 466. And Whitaker course Camp. vat. 7. pag. 101.

2. 102. & cours. Dac. pag. 277. This Whitaker Dursdua

3. after vainly attempting to shew the beginning of Pos
3. pery, and seing the insufficiency of his particular in-

- frances, doth at length acknowledg his weakness
- , and runs with the reit of his Providence Cham, to divert the Reader from the evidence of the
- , deceitful, and filly fimilitude.

Laftly. Granted there were no fallacy in the familiande a nor disparity in the Comparison; the examples are better returned against Protestancy, then applied to Popery; for, though haires may begin to grow white, and buildings to decay, without any great notice taken of their chang, yet when either coms to the height, or even to the mediocrity of their chang, that chang is observed by as many as have eyes to fee; and is not only observed, but resented, and remedied (according to their power) by them who are most concerned in such decay; and defects. If then a take head is so easily different from black, and a ruin'd edifice from a new Palace, and a decay difficulty, and if so much industry is used by them who are most sensible of those imperfections, to hinder their surface propers or appearance; how ait possible that all or any orthodox Christians (being so greatly and purcuniarly concern d in the purry and truth of their Religion, and in the observation of it's incommod Ceremonies) could be for many ages so supid, as not to distinguish it's doctrin and proteins from the quite concury? or so carless in applying remedies against the grouth, and continuance of errors both damnable and disternable? Is it not more probable and possible that Marin Lurber (a man so impious, proud, and passionat, that him-self acknowledgeth he did reproud, and palionat, that him-felf acknowledgeth he did retain Idolatry in the Church at Winesbergh, to ver his Scholler Carebitadius; thould (to different the Pope and Papills his enemies) be fished (by his confelled disputation and fabrifian) in his diabolical doctrin, then that the whole visible Church, Fathers and Councels before Lander for as least 2000, years, should not only forlike Christ's doctrin, but mistake the true sence of Scripture

Scribeure now pretended to be fo cleer and manifest to every Pro-Gant? That all the world did configure and concurr to fuch an oftafy, is not credible: That they who did not concurr, thould

it quiet and conive is as valikly.

If no Paltor nor Prelat had the courage to oppole Idolaand fuperflittion; fure fome one or other would have had the firey to describe the occasion, beginning and progress of so and remarkable a change; and would mention, (if not conmn) the flupidity of the whole Church in not oppoling dorin to inconfcionable, and variationable. And yet ther is no rediction therof, nor a fyllable in any hilbory facred or profae, of this furposed change in any, on point of Popery, nor lo

SECTAL

The Protostanti evalua of the electricit of Seripture against our Roman abetein, an also of the inmilibrates of their own Church confuted : and the incredibility of the fapposed change and Apon Haly, proved by the difference of the Roman Casholick and Projeftane principles



HE second evalion of Protestant Writers is, that they are not bound to inquire when or wher our Popula errors crept into the Church, or became to miverfal, but think it sufficient to prove by scrutture, that Popery is not This fhift is no less abfurd Chrift's doction the former, because they suppose for granted what is de-

and the fubject to our disputes.

The controverfy between Protestants and Catholicks is, when ther the Roman Tenets be contrary to Scripture? Protestants fay they are, and prove it, because, forsooth, Scripture is contrary to the Roman Tenets; We deny it, and they prove it only by pretending that the letter and sense of Scripture is evident for the Protestant doctrin, and by consequence they must say that all Papills for the space of 1500. or at least 1000. years, have bin either fo witles as not to vnderstand what is evident, or so wicked as to contradict evidence, and the electroes of God's written - word and meaning. Let any Protestant (who hath fo much fense as to understand that nothing but the obscurity of Scripture can make it the subject of disputs, and occasion diversity of opinions among so honest and learned Christians), be judg, whether the controversies between as, and Lutherais, Presbiterians, and Prelaticks. Sec. be not ademonstration that the true sense of Scripture is not clear and evident in the controverted Texts. And if the diffent and diffentions amongst honest men and learned Scripturifts be an undeniable proof, and evidence of Scriptur's obscurity, whether it be not great obstinacy in Protestants to maintain that Poper is evidently condemned in Scripture, and that so many thousands of honest and learned Papills could not or would not discover what is cleer to every illiterat Protestants or if they did, would not embase that truth to which their judgments and God's cleer word and direct them?

Until the year 1517, no man oner presented the clearness of Scripture for Protestancy; at that time Martin Lather (seeing all the Fathers contradicted his protestant doctrin) bouldly affirmed [d] the ancient Doctors and Fathers of all former ages to have bin blind and mell ignorant in the Scripture, and so becovered

all their life time:

And in Colloq. cop. de Patribus Ecclefia Luther faith of fundry Fathers in particular thus. In the writings of Jereme there is not a word of true faith in Christ and found Religion. Tertullian is very superstitious. I have holden Origen long since accompled. Of Chrysolton I make no accompt. Basil is of no worth, he is wholy a mank.

(d) Luther zom, 2. Wutemb. anno 1551. lib. de fe. arbit. Pag. 434I way him not a haire. Cyprian is a weak Divine, &c. Adding further that the Church did degenerat in the Aposses age, and that the Apology of his scholler Philip Melantim doth far exceed all the Doctors of the Church, and exceed even Austin him self. And in his Treatise de formula Missa. & in tem. 3. Germ. folio 174. If the Counces should in any ease decree this (the Communion water both kinds) least of all then would we wis both kinds, year after in despite of the Counces, and that decree are would vis external to see kind or neither (notwithstanding Christ's precept and the necessary).

My of that foiritual refection) and in no case both.

But this man's bare word ought not to weigh more then the Testimony of all the Fathers and Councels that went before him, or be preferred before the constant Tradition of 15. ages, especialy if we reflect upon the pride, and passion which he declares in all his writings, not only against the Doctors of the Roman Church, but against his own Disciples: and (as hath bin faid) how in the begining of his reformation (when his fpint was in it's primitive fervor) he doth plainty confess that he did favour Idelary, to contradict Carelfadins for anticipating his ommands in a point of the reformation, viz. for abolishing of he adoration and elevation of the B. Sacrament in his absence: [] I did know (faith he) the elevation of the Sacrament to be Idolarricall, you nevertheless of did retain it in the Church at Witten-lorg to the end I might despite the Devill Carolfadius. And yet this wicked friar's authority is the first foundation of protestancy: Therfore noth withstanding his known impiety he is termed by their writers [f] Holy faint Lather, a man fine of God to lighon the world: [g] the Helias, Conductor, and Chariot of Ifrael: whom , lived not fince the Apostles time: [b] greater then last trumpet of God, whose caling was [k] immediat and extraorinary &c. Let the most previlh protestant, I say once more be udg, whether it be not more probable and politics that one privat proud and [1] passionar man did mistake the true sence of Scripture, and misapply the words therof to humour his passion O s

[e] Luther
in parta
Confess Sto.
3. Germ fol.
55.in Colloq.
mons. Germ.
fol. 210.

(f) Mr Gabriel Povvel in his consideration of the Papists supplication pag. 70. [g] Fox act. and Mon.ps. 40 Jewel in bu Apology

And Mon.pa.

40 Jewel in his Apology p.4c.4.c. 1. and in his defence of the Apology edi.

157 1. P. 426
(b) Andreas in Museulus in libellum Germ.de Diaboli Ty-

sanide Nico . 424 laus Androphius Conc. 3 de Lunbero.

[i]Conrad. Schlustetbur. Catal baret. £19. pa-314 (k)M.Cart Wright inM.

whit gifts defence pag.

17.

Of pride and revenge, then that all the primitive Fathers and Christians of the world did confine to forfile the known true-letter and cleer meaning of God's word; or if all did not confine in the Appealy, that there should be no monument left, or memor made in second, history, or making, of the sidelity of the party that resistant.

Jather cours Regen Anglise, fol. 344. Lpals not If , a thousand Anglese, a thousand Openion, a thousand of the librories of t 20 ft. artist cours Braf, edit. 1. Lay a fide all the same of orthodox: antiquities deco fix allo mal some G. Copage 155. And Congletes his figure 23 Vola tris pag. 252.

Secondly, this supposed change is proved inc ly by the impossibility of an intensible characteristic and important as the doctrin and he stand Religion, but also by the impossibility of corruption of Christ's doctrin thould be made of the wary layties temporal both of the layry and Clerge liberty: For when men to go out of the marrow way which lead to heaven not so foolishly wicked as to return from the wide you deletts, or Monasteries, and to impose your themselves followers an obligation or principles of a more [m] strike of life then that which they had forfales, as dayly as doth cleerly demonstrat.

> Dancers pay, 919, in his enfwer to Belarm. , Francis, S. Dominick, the Monks &cc. fays they we

Treatife against the authority of the ancient Fathers in pag. 358. of his Synopsis, reproved S. Bazzi, S. Gregory Nonlinear for placking down themselves by immoderat satting, and concludeth: Wher is all the Scripture learned these men thus to punish their body: Ofeander represented S. Anthony the Eremit for the same, and faith his Religion was superstitions. And Caloin bit. 4 cap. 22. 168. 8. that the austerity of the ancient Fathers, was not crousable and different much from God's prescript, and is very dangerous.

And Immunication his animadversions pag. 610. 611, attribute S. Simon Stillers his austerity and Miracles to comparing melancoly, and his prophesies to suggestion from the Devills.

If procedure, the form it to Popery, must have bin rather condesiending then contrary to fonfusity and liberty: And yet if the docum of the reformation, and it's exceptions against popery be considered, we shall find that in every particular wherein they differ protestancy doth favour liberty and vice; popery loth favour temperance, and untue.

We shall derive herafter to what great crimes and carlesses of life men are encouraged by the protestant docume of predesimation, and instituction by faith alone. Christ's sufferings and satisfaction for our fine they apply not to themselves by imitation of his virtue, and mortification of the sless, but

We shal declare herafter to what great crimes and carlesness of life men are encouraged by the protestant doctrine of
predestination, and instituction by faith alone. Christ's suffering and fatisfaction for our sine they apply not to themselves
by imitation of his virtues, and mortification of the sless, but
think it a diminution of his glory, and a disrespect to his person, that men endeavour by God's grace to help themselves, and
to cooperat with Christ's passion; and ypon accound they
rayle their batteries against Indulgences, purgate the suffering services
that the same of the suffering services are to be superiorized to the suffering services.

The suffering services are the suffering services and the suffering of a Religious life, Works of Superrogation &c.

and

ne t, and centure Catholicks as guilty of superficient and folly for believing, that though Christ's passion be infinitely sufficient to redeem vs from the guilt and penalties of sin, yet is it not sufficiently and actually applied to actual sinners without their own concurrence, good works, and the Sacraments of the Church. As for their pretence that Christ's hath suissied for all they may as welfay, that he hath prayed, safted, and given almes for all, and so discharge men of all such Christian duties and devotions.

And as to other particulars, we defire to know, what can the protestant Clergy's design be in allowing priests mariages. and a liberty to diffolve mariages, change wives [a] and husbands in case of adultery, departure, infirmity by child-birth, or otherwise, but luft and fenfual liberty contrary to the inflit ution of matrimony, and to the purity and practife of Christianity, which Roman Catholiels observe? From whence proceedeth their allowing of eating of fielh and fifh promissionally on all days of the year, but from gluttony? Their Clergy's denyall of the pop's Superiority (which their betters in virtue, birth and learning acknowledg) but from want of humility? And their placing it in the temporal Soveraign , but from excels of flattery? Their dulness in confounding the fubfance with the appearance of bread and wine in the Sacrament, but from Jenfuality? Their denial of the Church's infallibility (and yet affert in themselves an encontroul'd authority) but from pride and obstinacy? Their fond expressions of their own prelatick reformation and doctrin, but from want of Christian modelty. and from their for-fathers the ancient hereticks, whole prefump tion and obstinacy was never more manifestly absurd, nor more legaly condemned at Nice , Ephefies , Calcedon , or Confantinople, then the protestant Teners have bin at Trest, as wil appeare to any that wil read the hillory of those Councils, and compare the objection and exceptions made by Arians, Nestorians, and Burghiam , e.c. against the Authority and decrees wherby they were centured in these four first Councels, with the protestant exceptions and objections against the Councel of Trene; especi-

of they wil pervie but the very first leaves of Cardinal Palaicino his confutation of Fr. Paulo Suarez, or Servita, his history, wherin they wil find above tree hundred lyes and calumof that Apostata Friar in matter of fact, so notorious and undeniable, that our English prelatick Clergy wil (or ought to he) ashamed of the preface they have set before it, and of abufing King James and his Subjects with fuch impoltures, by their atolling to improbable and infamous a Libel.

[n] Bucer one of the Composers of the Common praywer-book and of the Religion of the Church of En-" gland (whom Mr. Winbguift Archbilhop of Canter- Whitpitt , bury, in his defence pag. 522, termeth a Reverend ,, learned, painfull, found Father) teacheth in his applauded work of the Kingdom of Christ, and p translated into English, that it is lawful to procure , liberty by a libel of divorce to marry again , not only in the case of adultery, but in case of the on's departure from the other, in case of homicide, theft , or repairing to the company, or banquets of immodest persons; likewise in case of insurable infirmity of the woman by Child birth, or of the man by hunacy or otherwife. See his own words in the n aforfaid work L. 2. c. 26. 6 27. pag. 99. 6 100. , & cap. 18. per. 101. faies, that who ever will not induce his mind to love his wife with conjugal chanity, that man is commanded by God to put her way and marry an other. And in Math. cap. 19. faith, that the wife repudiated either justly or vnpiffly , if the hath no hopes to return to her hufband and defirs to live pioully, and wants a hufband, may be marryed to an other without fin. , The whole University of Cambridg comends this Beer for a man most holy and truly devine, and this

this letter of commendations is primed with America, Book, wherin he teacheth this doctrin, less pages 5044. Luther's words are Serm, do Matrim, are not or rious, if the wife will not are can not come a let the primer. It she wife will not are can not come a let the primer. It she wife sefulal of her hufe band's bed, that he faith if the Magiffrat omit it's the wife is fole away by theeves, and dead, and continue wife is fole away in phenotes; and dead, and continue wife is fole away in the hutherd made in a finite how to many an other, for (faith he yet further) we cannot fine to many an other, for (faith he yet further) we cannot fine to many an other, for faith he will mark to me the she a bank or fifter are free from the law of wall led, if there also were the faith the may be done to make the law of the law of the law, if there was also be faither than the may be done to hall require he was sales presed a fage. In which cale (as he fignificate to Wittenb fit was a min may have ten or more wives fled from him and yet living. Nay he doubest not in tofe of adultery to give liberty oven to the offinding deflector to fly into an other country and many agains. Lather the cit. fel. 113 de Melasika confit. These, par. 2. 12, 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These, par. 2. 160 cit. fel. 113 de Melasika confit. These par. 2. 160 cit. fel. 113 de Melasika confit. These par. 2. 160 cit. fel. 113 de Melasika confit. These par. 2. 160 cit. fel. 113 de Melasika confit. The confit and confit and c

Seing therfore the supposed change and fall from primitive Protechancy to popery, hath bin from presumption and pride of a privat and censorious (*) judgment against the publick testimony and sense of the wishle Chunch, to submission and humility of an obsequious and pudent belief; from notorious rebellion against spiritual and temporal superiours, to religious and dutishs obedience; from sluttony to abstinence; from sincontinency to challeny; from succeptly to stategy; from Cloysters and authority to Sacrilege and liberty; from a pretence of faith alone to the Christianity of faith and good works of a

the must be concluded, that either Protestancy was not the pure and primitive Religion, or if it was that the change therefor into popery, hath bin for the better, and by consequence that the first Papilt, introduced into the world a more facted and single profession, then had bin taught by Christ and his Apostles, but this being impious and at impossible, as it is that men abandanced by God, should exceed God's servants in piety, or that key should establish and practice more Godly principles and more reasons promote virtue when they set from God', and the way of salvation, then when they were in the same; it must be granted, that Popery is the pure and primitive Religion taught by Christ; and his Apostles; and that only weak brains, or such tender plants as in their infant, received strong impression of the possibility, and esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible Christian Church pon earth, can fancy an esistence of an invusible charge of it's doctrin, profession, and ceremonies, into so remarkable and different a worship of God as Pages, is, compared with protestance.

bury in his defence pag. 472. faith. The doctrin taught and professed by our Bishops at this day, is much more perfect and sound then it commonly was in any age since the Apollies time. A 4473, altimothy you are not able so recken in anyage since the Apollies time any Company of Bishops that hught and held so perfect and sound doctrin in all points, as the Bishops of England do at this time. In the truth of doctrin our Bishops be not only comparable with the old Bishops, but in many degrees to be preferred before them.

Congregations of protestants living in the same Provinces.

Order, and Parishes with Papills, and differenting from them in the outward and oral profession of faith (if they did not pro-

Maria a legitalitatificani

Transfer and Delimina

he mildn's and salties and regour neighbours, and civil Courts. T the ten triber as the fews, of whole up they brand the them felves were the first Reformers. Now to be a Structure of the control of the

entropy but your least design to the design of the superior of

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SEGT. III.

Orneckants miliaken in the Cause of Scripture waintained by the Church of England, and by Dattor Confine Bishap.

Or fecond Argument against the probability or polithility of Protestancy being the word or work of God, is taken from the Protestants militake of Scripture, and their altering of the Canon. And where I is pour learned Advertices to agree with its in faying that her

which parts of Scripture are Commical, or holy, but confess the which parts of Scripture are Commical, or holy, but confess the this controversy must be decided by the Testimony and authority of the Church and that above too years after the Apostosity of the Church and that above too years after the Apostosity of the Church and that above too years after the Apostosity of the Church and that above too years after the Apostosity of the Church and that above too years after the Apostosity of the Church and the Apostosity of the Church and the World of Cool by many Protestants and Church an

Herby the r. Pols. Locies, say 86. & lib. 2.

"fell.", say, 102. It is not the word of God which
doth or quifibly can affure w that we do well to think
it his word; for if any book of Scripture did give
reflimenty of all, we this that Scripture which give
gredie to the refl., would require an other Scripture
in re to give credit who its. Neither could we come

y, to any purie wher on to reft, valed belief Scripture there were fome thing which might affure were force thing which might affure were followed by the might affure were followed by feet. 7. Mr. 126. Acknowledged to be the authority of God's Church. Whither against Stapform 18. 20 and 19. 20. Lith: The tellimony of the spirity of the spirity of the spirity of the spirity of the spirity. The tellimony of the spirity of the spirity of the spirity of the spirity. The tellimony of the spirity of the spirity of the spirity of the spirity of the spirity. The tellimony of the spirity of wildom where yet different telling the spirity of wildom wherey to different telling the spirity of wildom where the spirity of the s

If That the Caron of Scripture was not to infiniently proposed to the whole Church for the three first was, as to make the denial or doubt thereof, Herefy 2. That the Arricle of the Prelatick Religion of England, which almost only fach books of Scripture for Canonical, of whole arthress was true facilities, and the ground thereof fallible.

For as all men veri d in the Ecclefastical History was knowned tearned Billow the Protestant Billow of Winchester dath acknowledg (in his furvey of Christ's fusterings eccl printed 1604, page 504.) The Scripturs were not fully received in all places no not in Eastern his turne (which was above 500, years after the Applitus) he fauth the Epitties of Issuer, had the fecond of Poer, the lectord and third of John , are contradicted as not gratten by the Apostics; the Epittie to the Hebrews was so

diffed Sec. The Churches of Seis did fecond Epiftle of Perr , nor the felike might be fayd for the Churches of hat these parts of Scripture

they were formerly doubted of?
Argument of Bishop Bisson we apply to the Machano the other books declared by the Church of Engagement of Confiner writ a book caled a Scholaffical History of Scripture (for which him-felf and his friends think (for which him-felf and his friends think (hoprick of Deseme that he now enjoys) Prelatick Protestant Canon, and of the 6, ar Church of England. And because he tels us in his effed him to publish it as a pie re entered in objection of them Protestants a proof of the foundness of their doctrin, and finerity of their Doctor. And though it fremeth to me libbs for any man to know what parts of the new Telfa-A mile and Canon of the Church of England deme or elf exclude from the Canon the Epifeles of the second of Pur, the second and third of John, the E of Ind., the Epiftle to the Flehrers, and the Apocalips, the authority of all and every one of these hath bin double in the Church, and the 6. Article of the Protestant Remon of the Church of England is, that Is the more of the boly term are to condeptant their Gamment Books of the old and new areas, of whose materials was arrest my doubt of, or the Church cough Hay, it's impossible for me to comprehend how company is a protection of the church of the church cough Hay, it's impossible for me to comprehend how company the church of the church cough Hay, it's impossible for me to comprehend how company the church Christianity can meet in this Article, but that

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the words thereof fightly any thing, out of the English Procession new Teleprens, must be excluded all the efortial Easible and Apocalyses are invited this difficulty to the decision of that Church. I will suppose at the present with Dr. Calina that all these Epsilles and Apocalyse are included in the English Canon, and tome to the examination of the Arguments whethy be presented to desend it.

tion of certain St. Angustin . his own fent, and that of his Church in these worth. The se-

d Church by the fiving of 1 therof ; (whom Mr. Bell in h g. 48.) termeds a very famous Writer, a f the Christian truth) his words are , Luther in Se Iem's Epiftle greath great ressons why this spiftle no tale to be accompand for a writing of an Apostolica and two which reasons I think every godly man ought to yeeld the state of the second of the in the later editions of Wittemberg by some Divins that would fair reform Latin Caron , Religion, and Church, the chief Lutheran Doctors must in a Symptot Altembury, complained of their Advertures comparing Latin , books , and resolved to stake to the ancient editions, and to the literal seaso of his words that in ease it were true the Caron of Scripture could not be signed to have bin questioned by any Proteshat Congregation, whichever declaring their doubt in a publick confession of state with the Latineran doth so as also in their confession of which is seconded by Belamin (the seasons. Die 29, 7, 1811) which is seconded by all heretics of these time. (Suth Belamin,) the Calvinist only excepted.

But the Doctor is so much mistakes in the necessity of such a formality; that the Arians were constituted as hereticks, not withstanding that in their publick consistions of faith they adeavored rather to disguise them declare that errors.

It is well known that Lutheran Churches in Germany not only do reject from their Caron the Epistles of S. Issues, Itale, the second of Paras, and third of S. Iolia, the Epistle to the Hebrews, and the Apocalyps, but are so obstinat in denying them to be in any wife Caronical Scripture, that they do not compele

be in any wife Canonical Scripture, that they do not a much

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to that the rigid and moderat Luther and the Protein at Congregations wherein at titles and 1 * 1 page 12. nilities and [*] Writers as him-felf, deferve no Church, he may expect that they wil centure h the fame manner, and perhaps with as much reason agree as well as they can, it concerns not vs. Yet not pronounce so severe a Censure against the Co tin Churches, and vn-church both; Wherof S. & Dordanne,) testifieth, that the Greeks doubted apocalyps against the common content of the Latins did of the Epistle to the Hebrews against confent of the Church

The Contury writers of

Heferofers is le. Theo. lib.; for Allerent Forcifi in Margarita I, weth this tellimony of the Press of the new Telliment are the E, we, the Epiftle of Lane; the for John, the fecond of Pere, the Ep

a Apostype I And all the Author of e

give the like relimony in behalf of their Protestant
Churcher, wherfor we can not but admire Doctor
Coules confidence in affirming a matter fo notorioutly contradicted; and much more the carelefact
of them who ground their faith and Canon of Scripture upon its not being ever qualioned.

Seing therfor it is evident by the confession both of ancient Fathers. there and modern Pro-estants, that in the primitive Church the Canonical Scriptures were not generally received all at once, and in so great variety of pretended Scriptures, great care and search was requisit to determin which Scriptures were Canonical, and which not; whereby it came to pass tha fundry books and parts were for a long time missoubted by some Churches and Fathers, and by some Councels omitted, or not received, which yet afterward vpon greater search and consideration, were generally acknowledged; it must be very great obstinacy in Doctor Gozin; and other Protestants, to reject the Canonivshich the Councel of Trem proposeth, and embraceth, because forsoth some books therin contained, were not as soon believed by all Catholicks to be Canonical, as the others. Or to deny the authority, and authentikness of some books of the old Testament, because they were not in the Canon of the Iews; a if the Jews might not doubt and omitt to put some books divinely inspired into the Canon, as well as the primitive Christians, or as if the Apostles might not supply that defect, and declare some books of the old Testament (whereof the generality of the Jews doubted) to be Canonical.

SVBSECTI

Doctor Cozins exceptions and falfifications against the Councel of Trent's authority answered.

The difference bet ween new definitions and new arcicles of faith explained.

He Protestant obstinacy is not excusable by the exceptions made against the number of Bishops that voted in the Councel of Trees, or against the pretended novelry of the Canon which they decreed. As to their number, the authority

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See Cozins in the 17. Day per tot.

chority of defining matter of fath in general Council more limited, or distinshed by the absence of members furnmented, and long expected, then the authority of a life fariament by the absence of many Lords, and common partial members of applying present remodies cialy if there be a necessity of applying prefent rem differences of Church or Common-weal. Doctor of confess that the Catholick Church shood in need of tion, and that the Council was too proch differed as After they had met at Tress, Seing the Bithops were not as n ny as the Pope and his Legats expected and withed, for the gr After they had met al Trent, Seing the Hilliops were not as many as the Pope and his Legats expected and wilhed, for the greater folemnity, of 6 important a decision as that of the Canon of Scripture, wherepon they were to ground their further desimitions, they put of that fellion for 8 momens, and as the end of them, hearing that befuls those who were a Trent, many Bishops were setting forth, and others in their formers, they differred the definition of Canonical Scripture for three months more, to the end as many a could possibly come might be present. If through neglect, contempt, age, infirmity, or other accidents, where the Pope was not in fault, many Bishops were absent, that could no more prejudice the authority of the Councel at Trent, then the like circumstances distingly the authority, or make voyal the Acis of our Parliament. But fare the learned Protestant Pastors cannot but smills at his simplicity of their distinct slocks, when they consider the zeale and carries when with they except against the small number of Bishops (and their presumption fortoom) in the Councel of Trent, for their sound of our Labor. Zanglian, Cahral, or you the fole authority of the 12 or seven men, appointed by Purliament in the reign of Labor. S. Beilds, our Canon of Scripture was confirmed by the whole Councel of Trent after wards, together with the other points of faith thering awards, together with the other points of faith therin

And though Doctor Count (pag. 208.) tels how the Print

we and reformed Churche in Germany England. Demark, the immediatly fet forth their Proteflations, and exceptions a painft the Councel, aleadging that the caling of this Councel by the Pop's authority alone was contrary to the Rights of Kings and the ancient Culloms of she Church; That he had furnment on other perfore thither, nor intended to admitt any either to didne or give their voice there, but such only as had first sworn thedience to him; that he took upon him most injustly to be ludg in his own cause &c. Yet it a sufficiently manifeled to the world by the very Acts of the Councel, that the Popedid arching but what his Predecessors had don, and the Catholick Princes, and Church had approved in the like occasions; and that, though Protestants were not admitted to vote at Transfer they were not only permitted but invited in a most secure, and this way of proceeding is no more wireasonable in a general Councel, then it is in a Parliament, not to permit any to vote therin before he take an oath of alegiance, (not to say any thing of the oath of Supremacy) and much less to admit of Lords or Common accused of treason, or rebellion, to fit in the House, until they prove their innocency, or acknowledg their fault, and obtain their pardon by a dutiful submission, and profession of repeatance.

, [a] Salone Candachus datus Protestantibus (ell. 13. & ...)

14. Cancil. Trident. Ve Protestantes, de iis rebut que in issa Synodo trachari debent, comi libertate conferre, pro,,, ponera, de trachar de c. ac articulas que ellis cudebitur, cam serioto quam verbe afferra, propure, de con Perioto quam verbe afferra, propure, de con Perioto quam verbe afferra, propure, de con,, tribus, de conferre, de absque ults campitus, de con,, comunicis disputure, no non quando illis placueris, re, cadem possine. Placuta propuren Sancia. Spaodo ve si
, pro majori libertate, ac securizate corum, certas taris pro
, commissio quam pro commissendis per eus deliciis, sud-

3 deputari cupiant, illos fibi benevoles nominent, etiamfi dei 3 litta ipfa quantumeunque enormia de harefim fapiencia 3 formit.

And granted that nothing had bin resolved in the Counce of Tient by the Fathers therof, but what first was curves to at Rome by the Pope and Conclave (which is false (yet we conceive that, to be no more against the constitution or freedom of a Councel, then it is against the constitution or freedom of a Parliament, that no Bill pass vnto an Act, vnless it be first signed by the King and approved by his Councel, and yet we know, that to have bin the constant custom in one of his Majesties. Kingdoms since the reign of King Henry 7. As for the rope of Church of Rome being Judg in their own cause, it is a prerogative so absolutely necessary for the authority and government of Magistracy, and the quiet and peace of the people governed, that no Monarchy or Commonwealth can want it without falling into great inconveniences and consulton.

A fubject t'is true may sue the King; but the sentence mustic be given in the King's Courts, and by his authority; notwithstanding any objected dependency or parciality of the Judge explaining the laws and customs in savor of his overaign. And he who would not acquieste in such a sentence, but would need have the cause decided by a foreign Prince, or People, is a respective to the court of the courts, and fallible sentences, how much more, in spiritual controversies, and installible definitions of the Church; which definitions of the Church; which definitions of the Church is not acknowledged to be infallible; the Church can not have any jurisdiction or authority in matters of faith, as not being able to susse doubts, and selle the inward peace of Christian souls either perplexed in themselves, or in daunger of being perverted by others, whether hereticks or pagains, neither of which can be indifferent Judges, or competent Arbitrators, between the Catholick Church and her Children, And seing abouts and differences are vnavoidable in both Church, and Constitutions and differences are vnavoidable in both Church, and Constitutions.

monwealth, and that there can be no appeale to Infidels, or Foreigners, without doubt it is more agreable to Scripture, to the law of nature, and light of reason, that Parents and Pastors be Judges in any cause of their Children and inferiors, then the contrary; or that there be no Judg at all, nor jurisdic-

tion either fpiritual or temporal.

But that which Doctor Cozins, and all Protestants most press against the judicature of Popes, and the councel of Trens s, that they do not judg according to Scripture, and to the right sense therof, wheras Kings and their Judges are regulated by the laws of the land, even when the suit is against the King, or his pretended prerogative. To this we answer that Popes and Councels are as much regulated by Scripture in their definitions as Kings and their Courts by the laws; But Protestants do not observe, that as the interpretation of the laws, depends not of them who sue the King, but of the ancient practise of his Judges, and Courts, so the interpretation of Scripture must not be made by them who sue the Pope and Councels, but by the Bishop and the Church; who are to explain a not according to every on's privat sancy, as Protestants do, but according to the tradition, customs and practises of the orthodox Christians in former Ages.

And by this we free the Roman Catholick Church, and the Councel of The from the Protestant calumny of novelty of doctrin, not only in this particular of the Canon of Scripture, but in all it's other definitions: Protestants confound our new Decrees with new doctrin, whereas nothing is more cleer then that old doctrin may be defined by a new Decree, that is made more publick, and authentick. The Councel tels them ('fif. 4.) that is only declares what Canon of Scripture the primitive Church held, and quotes for it divers ancient Fathers, and Councels, and therfor it's Decree maks no new Canon of Scripture, but is a promulgation of the old, which induce that obligation of believing, what formerly had not bin fo generally known; because it had not bin so cleerly and solemnly proclaimed.

New definitions are not new articles of faith

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fity of the Primitive fifth for many ages which the flored. Roman Catholicks are more moderat and m a better opinion of the Church and of God's provide fels that the doctrin defended by the Councel of Tra-tinguished in the Church', but that it lived in the fellion of many faithful; though many others of munion did not hold them lelves obliged to belie chain of faith, vittl it had bin fufficiently and fol nea by the Definition of the Church in a gener Divine. That being don, no addition or altera divine faith; For new definitions are not in but promulgations of the old faith, or decla gation to believe as articles of faith those thing formerly revealed, but not fo functionally propo-Catholick Church. Whenfore articles of Faith fore they be decreed by a general Councel, a pared to laws, or ordinances; before they publication or proclamation of a law make the obligation of complying ther with to neral Councel make not the article of fa obligation of believing that doctrin, which

posed as Divine revelation.

To what purpose their did Doctor Coulse trouble in and his Readers with composing a book against the Canon of Scripture declared in the Councel of Trent, whis arguments are but sayings of men who doubted of book parts of Scripture before they were declared (and only they were not declared!) Canonical by a general Councel would fain inventor was a discounted that would fain impose upon the world that S. Icem wa Tew, and so little a Christian as for the Canon of Tellament

the Jews. His proof of & Jeron's with that of Protestants in the controvers is that in flament are not in the Canon of the Jews , nor received nonical by the Christian Church; to which is answered to the faid books, which he translated into latin at the nce of the Churches and Bulhops that held them to be Caonical to whose belief & Jerom at length conformed his own ment. In his preface to the Book of Tobie he fays : Tee de fir our to translate a book from the Caldem language, to Latin, the last of Tobic , which the Hibrers admit not one the Catalogue of Carrel Serieures , I have fatisfied your define, sec. The Histories reprehend vs. Acc. Because we have translated into latin things against their Canon. But I judged it better to displease the judgment of Pharises, then disobey the commands of Bisconfinentity to this he says in his preface of sudithe the book of sudishis read among fi the Agiographia. It is also by the sudged by fit to decide controverse. was not of the same opinion with the Iews concerning both because he dispersed or of rendered with the level concerning both because he says he dispersed or offended their that he translation, as a thing against their Canon, twould not have on a vales his intention in translating christians, that held them to be Canonical; for, the transing them only as pious books, could not be offensive to the , who acknowledged them for fach, as Coxist with Chem and all Protestants confess, though (pog. 82.) he contri

dicts him-felf (having no other that left to prove St, forom a lew in this particular) And his words of the book of India's demonstrat that he opposed the authority of the Niem Councel against the opinion of the Iews, to prove that book Canomical, and fit to determin controversies of Religions and in case we should grant he doubted whether the Councel numbred it in the Canon yet non can doubt but that he believed the Councel had authority to declare it Canonical, which is the

point disputed of.

Bur Doctor Cozins would willingly make us believe (by a notorious fraud and imposture) that Cardinal Below not only acknowledg St. Irrow to have perlifted fail in his for-mer opinion of excluding these controverted books from the Canon, but also that the Councel of Nice never received of luder into it, and to that purpole (page larmin's words (de verbe Des lib. 1. c. 10. vis.) el Hieropymum in ea fuffe opinions, quis nondum con de his libris aliquid flutterat; These words the stant Bishop of Duresme setts down in capital les them conclude Cardinal Belainin's sentence and se Hierom's opinion of the book of sudith, and of Hirrow's opinion of the book of Indith, and of the Councel of Nies; and most inconsciously caus of the words immediated following, where Belarmin lays the quite courses of what Councel of scripture. The words immediatly following are: Exemple like Indith, quent criam Hierarchies possess vecepit: Example the lives of Indith, which also Hierarchies consessed, as Canonical. So the where Council says Belarmin consessed that S. Hierarchies Gyd the Councel of Mice declared not the book of Indith Canonical Belarmin in that very place says the quite contrary. And in the council of the council Relarmin in that very place says the quite contrary. fame page cap. 12. Belowin proves by S. Hirrow, tellimony and words, that the book of Indiah was declared Canonical in the highest degree by the Nicer Councel. It were to be wished that Ecclesiastical promotions had bin better bestowed then upn men whole labour and learning malrogeather employed in

See this largly proued in 3. part of this Treatife. he fancies to him-felf that the authority and fayings of men-who writ before this controverly had bin decided by a general Councel, and at the fame time professed a faith which obliged them so submit ther writings and judgments to the decrees of Councels, can be of any force against that general Councel by which the contrary was decided, and they would have him gui-ded by, if they had bin now living, as S. Alasia faith of St. Cyprim in a point of doctrine which was determined by a general Councel against the holy Martyrs opinion, long after his death,

Wholoever can take delight in leing the pictiful thirts, and this wherby interested writers endeavour to blind mens eyes, valers and in peruse this book of Doctor Gozage. and he will find more sport in observing how he tolks and turns the fayings of the Fathers against them-selves, then could be wished in so serious a subject. When the Fathers call the books of Macabas, Tobie, Judich, &c. facred and Drume Scriptine, Canonical Scripture prophetical writings of Divine authority, &c. oly information, revelations &c. he tels you (page 93. & allife hough the contrary may appeare to any unbyas o judgment the will read the words by him cred (page 92. 2 dist;) in the Authors themselves; as for example let any one outerve how Doctor Cozin mingles and mangles 3. Author words concerning the controverted books of the Machabers, and after wards see what the S. him-self says, he will core believe the words. are the same, and may fwear the sense is not. For , S. Austra pag. 101. 8 (lib. 2. de defir. Christ. cap. 8.) fees down as his own fente the ame Canon of Scripture which the Councel of Trent accepts and confirmeth, and he fubscribed unto in the third Councel of Carthage, And because he knew that this Canon had not bin defined by a general Councel, and therfore many Churches and there doubted of fome books, which he and the 3. Councel of Carriage held for Canonical, he gives fome infeructions how y who do not follow his Canon , finall proceed virtill the

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he more fully informed, or the master decided; and these infunctions which he fers down for others; who doubted and differ'd in opinion from him, Doctor Cozine wilfully militakes and mispeplies to St. Aufin him-lest, as if he could be ignorant of his own belief of the Canon.

He is also troubled that Se. Auftin doth favour fo much he doctrine of Purgatory, and the authority of the Catholick urch (in declaring books of the Old Teltament to be Car mical, which were rejected by the Iews) as to fay (Ith int. Do c. 36.) That the books of the Machabes are accompted to it by the Church, although not by the Jan. To weaken as reftimony he brings an other that firengthers it, and quotient or of the Greannellions who (to cloake their felf-homistic with the examples of Scripture) exculed that doctrinish the examples of Elegann and Region; related in the Machabes; which pretent S. Aufin largly confines not only in spiffle all Oules, but in his a book against the epittle of the Machabes is Doctor Count fally impossing the Books of the Machabes is Doctor Count fally impossing the Region of the Machabes is Doctor Count fally impossing the Graphic field, to be imitted, though it cannot be touched of Elegand and Region, nor canonize them Marrys, propose their deaths to be imitted, though it cannot be touched the they that digreat worldly courage, and continue, and other learned Circumcellions were such Concombs, to prove their Religion by Scripture, and then to quote for wit. Des c. 38.) That the books of the Machabees are accompt so to prove their Religion by Scripture, and then to quote for Scripture a book which their Adverliries admitted not at leaft for to Canonical at that controverlies of Religion could be thereby decided 2 or doth he think that Sr. Aufin would not have not them in mind of that folly in very cleer termes, and excuse the forther different by refling them plantly, and without further differes by relling them plainly, and without going bout the bulk, that the Macheles was not Canonical Scripture for fit to be quoted in matters of Religious controverses. oc approve

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Bur the Doctor argues (page 110.) that See Auftin tells Gaudentus, the Christian Church receiveth those books not vo-profitably, if they be discree by or foberty read or heard, what then? All discreet and sober men say the same, not only of the books of the Machaber, but of all the other books, and parts of Scripture; and Se Peter fayth the fame in substance of St. of Scripture; and St. Peter fayth the fame in substance of St. Past; epistles: Will the Doctor conclude from thense, that St. Past; epistles are not Canonical Scripture; because men may read them indiscreetly, and deprave them to their own damnation? Or that there is no Scripture at all, because he himself or some of his Hishoprick of Duresme do not read the Bible with sobriety and discretion? these words of St. dessite in the Doctor's judgment (pag. 108.) are so cleerly against the Canonical authority of the Machiner; that he says Cardinal Believism leyel his through sopon them, and deep the release them. I am fure he pointed at them with his Pen, and directed all the world to see, and examin them by his augusta the head of the to fee and examin them by his quoting the l ter where they are, as my Lord of Durefme following words of S. Auftin, Which Doc to be fo notoriously prejudicial; Record willier &c. The Mi Doctor Cozan [pag. 110.] As St. standin dishin-felf (but where, Doctor Cozani doth not a not vell) If those things that we read there, he the facred and Canonical Scriptures, that what foregreeable may be approved, and what is otherwise a According to this acute explanation; which Indon ly fathers upon S. Austin the most profane book by fathers upon S. Austin the most profane book mances, Espis Fables, and Don Manses ; may the Church for holy Scripture; as well as the those things that we read them be conferr'd with and Canonical Scriptures and whatsoever is there be approved

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be approved, and what is otherwise be rejected. It were too tedious to note all Doctor Cozani his mistakes. Let these sew lerve to know by what a pillar the English Canon and Church is supported.

SECT. IV.

Protestants so grossly mistaken in their letter and Translations of the Scriptures that they can not have any certainty of faith; and are forc't at length (by their principles) to question the truth of Scriptures; and of them who writ the Canonical books theros.

He holy Scriptures were writen by the Pro-

phese, Apolities, and Evangelists, either in Hebrew, Greeck, or Latin; the old Testament (excepting some sew parts writen in Chaldaick, and Syriack) was writen in Hebrew, the new Testament, for the greatest part, in Greeck, S. Markey: Ghospel in Hebrew, S. March; in Latin. We have not the original writings of these Prophets and Apolities, nor of the 70. Interpreters who translated the old Testament into Greek some 300, years before the comming of Christ, the have only Copies; for the truth and exactness whereof, we must rely vpoor the testimony, and tradition of the Church, which in so important a point, God would never permit to erist testif it must have bin so infallible thetrin, as that the Copy be sufficiently authorick to be a rule of deciding controverses of faith, and of directing men to holiness of life; though perhaps no copy is so exact but therin may remain some orange.

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of the press and pen ; yet easily discoverable by it's coherency or incoherency with other parts of the Text.

Notwithstanding the necessity of admitting some true and authentick copy of Scripture for what can it availe a Christian to believe that Scripture is the word of God, if he be vncertain which copy or Translation is true and authentick Scripture] Protestants pretend there is no authentick copy of Scripture in the world, as may be seen in the preface of the Tipurin edition of the Bible, and in all their books of Comreverly feing therin they condemn the Councel of Trem for declaring that the old Latin Translation is authentick; and yet them-Selves name no other for authentick : and therfore though Lutheram fancy Luther's Translation; the Calvinilis that of Geneva; the Zuinglians that of Zuinglian; the English some times one, fomtimes an other; yet because they do not hold any one to be infallibly authentick, it followeth (from their exceptions against the infallibility of the Roman Catholick Church in declaring or decreeing a true and authentick copy of Scripture, and their confession of the vincertainty of th lations) that they have no certainty of Scripture anor

faith, which they ground upon Scripture alone.

Most of the old Telegrament it is in the valgar Latin Tra lation, which the Councel of Trees declare to be surhentic was [a] ranslated out of Hebrew by Sr. Hierow, and t was by him [b] revewed, and fuch faults as had crept in chron negligence of the Transcribers, were corrected. To confraint negligence of the same a new work of an ald, that I after for copies of the Scripture dispersed through the world, should for certain Judy, and determine which of these agree with the transmit in this Cathalogue he faith. Novum Testamentum gradult

des reddidi : vetus junta babrdicum transfuli.

The antiquity and fincerity of the first Interpreter, an the great Commendations therof to be feene in St. Aufin Civit. Der lib. 18. c. 43. Non define temporibus moffets Pe Hieronymus

(a) S. Hie. goin, in lib. de viris ellufty. extremo, 5 in Prafat tibrogum quos latin s fecit. (b) Hierom. epift. 39. ad Auz. quajt 11 mier ep. August. S. Hierom, in his Preface before the ne w Teftament, dedicated to Pope Damafus, Novum opus Gc.

Bereigness home destiffenses, & eminine views linguarum peritifficate, qui non è Grace fed en Habrar in Latinem elequium caf-les Scripturas convertent. Gujus tamen literarum laborem Judai laterari effe veracem. And (lib. a. desta Christis cap. 13.) togea-ther with the eminent Sanctivy and learning of S. Herom, for-oth our Advertirio (Buza, 10 confess. Amotationibus in capit 1. Luc.) That the old Interpreter feemeth to have interpreted the my books with marveilous fincerity and Religion; and in prafat. about Testame.] The outgar edition I do for the most part embrace preferr before all others. Carolins Molimens I'm nov. Teffam. pas. 30.] I can very hardly depare from the uniform and decustomed tending, which [in Luc. 17.] he professes to prefer before Erasmus, Bucer, Bullinger, Brentius, the Tigurin Translation, and even before Iehn Calvins, and all others. Doctor Humfrey [de ranione interpret. L 1. pag. 74.] The old Interpreter seemeth to be much addicted to the propriety of the words, and truly with too much ancanits (a learned Protoftant weiter) his great prayles of the Translation of the Plalmer in the vulgar Latin edition in praf. in Pfalterium on 1 984 See also Doctor Could acknowledging in his answer to Barge pag. 94. The antiquity of the yulgar translation to be forgreat, that it was used in the Church a thousand three bundred years agone: and concluding yage 92. That the most approved Translation authorised by the Church of England, is that which cometh nearest to the vulear, and is commonly called the Bishops Bible. And Doctor Whitaker (in his answer to Mr. Reywild (per 14 r.) was pleased to moderat his former rayling a-grinft our valgar Translation revewed by St. Hierom at the re-quest of St. Danase Bishop of Rome, saying, St. Hierom 7 reverence, Damafus I commend's and the work I confess to be Godly and profitable to the Church.

The reason that moved the Protestants not to accept, or acquices in our sulgar Latin Translation so much commended by them selves, and the ancient Fathers, is, because they would have as much liberty to reject the true setter as the true sence

of Scripture their new doffrine being condemned by both For had they granted that any one ancient Translation is authentik, how could Lather have had the impudence to thrust into the how could Lather have had the impudence to thrult into the Text the word [a] alone, to affer his justification by only faith, [Row. 3: 28] or how could be omit: 2. Petr. 1. (where it is layd) suberfore breaken labour the more that by good work: 3 How may make fare your secution, this particle by good work: 3 How could Zuanglius have stranslated for this is my body, this figuriary Body, to maintain his figurative figurification of the words, and cry down Christ's real presence in the B. Sections! And so of all other Protestant Translations, where every one hath. words added, and omitted in the Text, which cannot be justified or excused by any ancient copy of Scripture, exten the second district of the second of the

" [o] Luther being admonifhed of his corruption, would not correct his error, but faith see 3. Go of the pale of

New Testament , although all Papi , yet they shal not take it from thence , me that I did not add those two

Omnibus & armium.

Translated force times This fi n fignifieth , but infte

folved vpon which was true.

" See Knot in his Protoff 1654 pag 87 4 de la como de

No mervaile therfore if the Lutherans reject the Calvinifis Translation and the Calvinists that of Lutherans , the Trans lation Translation of the Divines of Basile is reproved by Bena, who says (respon and desens. Cast.) share it is in many places wicked, and dispetitive disfering from the mind of the boly Ghost. And Molinaus in Testam part. 20. 30. Get.] faith of Beza, that in his Translation be actually changed the Text and of Calvin in Translation. Testam now, fol. 110.] That he maketh the Text of the Chiefest so leap up and down, and that he wisth wickness to the letter

of the Ghofpel, and beside this ; addeth to the Text.

As for the English Translation we have King fames his true confure in the sume of the conference before his Majesty (pag. 46), that he sould never yet for a Bible well translated into English. His Royall judgment is confirmed by Mr. Carles of Christ's deficient into Hell [pag. 116.], where he says of the English Translators, that they have deprayed the sence, obscured the truth, and decived the ignorant; that in many places they do desort the Scripture from the right sence &c. The Ministers of Lincoln Diocess in their abridgment of a book delivered to his Majesty the first of December, pag. 11. & say, that the English Translation which around from the Text, added to the text, and that, someway from the Text, added to the text, and that, someway to the changing or obscuring of the meaning of the Holy Ghoss. Also Mr. Barges in his Apology (see. 6.) six h how shal I approve conducting hand a cranslation which hath many omissions, manifests.

Other precisioned learned Protestants in a Treatise intituled Apetition directed to his most excellent Majesty ere. [pag.76.] say. Ohr Translation of the Plalms, comprised in our book of common prayer, doth in addition, subtraction, and alteration differ from the trarb of the Hebrew in 200, places at least, And make this the ground of their scruple to make vie of the common prayer. And these corruptions are so undenyable, that Dr. Whitaker hath nothing to answer to Dr. Reynolds (pag. 255.) who objected them against the Church of England, but these words what Mr. Carlile with some others, both writen against some places translated in our Bibles, maketh nothing to the purpose, I have not so and any some states of the purpose, I have not some subtraction our Bibles, maketh nothing to the purpose, I have not some subtraction at their some things may be amended.

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These corruptions in the English Protestane Bibles are & many and so notorious, that Doctor Gregory Mariis composed a whole book of them, and therin discovers the fraud wherby the Translators pretend to excuse them ; somtyme they recurred to the Hebrew Text : and when that hoke ainst their new doctrin and translation, then so the Greeck, when that favoured them not, to some copy acknowledged by them-felves to be corrupted, and of no credit; and when the no copy at all could be found out, to cloke their corruptions the book or Chapter of Scripture that contradicts them, clared Apocryphal; and when that cannot be made probathey fall down right upon the Prophets and Apofflic that them, and fay they might, and did err, even after the ming of the holy Ghoft. This is not only Latter's finite Protestants follow their first reformer in this point, having fame necessity imposed vpon them by their own refor and translations, so contrary to the known less Luther being told by Zainglin from a ad Lach Lather being told by Zampline [1000. 2. of Lather. I do Secondary, A12. & far.] Thou def corrupt the word of God, then are form to be a manifelt and common corrupt and provents of the help Secondary; how much are we ashimed of the, who have bushers of the help small the beyond all meafare, and now prove the to be facts and Lather knowing all this to be true, had no way left to defend his impiery but by impudency; preferring him felf and his own Spirit; before that of them who write the holy Scriptures, therefore (1000. §. Watendary, in. 1954 fol. 290. & no. p. al. Galestone, I. after the English Tanslation fol. 33. & 34. I he faith, Be it that the Church; Auftin, and other Deffers, also Paier, Paul, yes an Angel from between teach otherwise, up it my defining he is fatted forth God; only glary &c. Pour the chief of the Apolitas did love and teach (extra verbian Die) befilte the world of God; and against S. James his mentioning the Sacrament of Extreme Unction (in Capit. Balafic up, in extreme, 1000, in 1000. Extreme Unction (he Capri. Babyl: cap. de extrem. uncl. in 1 2. Watemberg. fol. 86.) But though this were the epifle of Ja I would enjoyer that it is not hawful for an eleofile by

befied Apolite would publish a Sacrament without warant can Christ. See also what he says of Moysu his writings (some Wittenberg, in Pfalm. 45, fol. 432. & 422. & 20m. 2, Germ. Mittenberg, in Colleg. mensal. Germ. fol. 152. & 153.) The Century Writers of Magdeburg follow this doctrin of Lather Century. 1. 1. 2. cap. 10. col. 580.] and particularly accuse St. Past of error by the persuasion of St. Iames. Brensus also, where Rishen Level in his despree of the Church of England. (whom Bishop Isvel in his defence of the Church of England 473) termeth a grove and learned Father, affirmeth [in and Confess cap de Concil pag. 900.] that St. Peter chief of the dooftles, and also Barmahas after the holy Ghost received, togesther

Though Luchrans and Calvinift differ extreamly in many points of doctrin, yet in this of fallibility of the Apostles in with and manners even after the receiving of the holy Ghost, shey fully agree. Calvin him-felf in his Comentary in onnes Bornshav, and others; and pag. 150. fays, that Peter added to a febrifio of the Church, the independency of Christian liberty, and the artistrous of the grace of Christian See him also in Act, c. 21. Clea learned Calvinift (in his Victoria vertiant argum. 5.) imseth St. Lakes report in the hillory of our Saujours pattipagenth St. Lukes report in the hillory of Our Samours pation, hying, Marthew and Mark deliver the contrary, therfore
Matthew of Marte ducker refeites plus adhibers delet quan unilines, qui Spacei non interfuit, quantalenders Mathems. To Madeese and Mark being two wittenffes, were credit is to be given, then
the for Lake. And Gualer (in All. 51.) reproved St. Paul shawing of his head. Ad other Calvinils mentioned in Zanchine
his epiftle admife fayd. If Paul chould come to Geneva and preach
the form boats that Calvin did it I would have Paul and heave
Calvin. And Lavaterus in his historia Sacramentaria (pag. 18.) afGeneral And Lavaterus in his historia Sacramentaria (pag. 18.) afGeneral And Lavaterus in his historia Sacramentaria (pag. 18.) affirmeth, that fonce of Lather's followers, not the minute among their Ductors, foul shop had sucher doubt of St. Paul's doctrin, then of the doctrin of Luther, or of the confession of Augusta.

their corruptions of Scripture and maintaining their corruptions of Scripture and maintaining the of the Church in fucceoung ages (for the lines reaction) of the Church in fucceoung ages (for the lines reaction) ours, and to every former contrary other wifes in that God's providence and promise were limited to that God's providence and promise were limited to and him-felf for partial that he regarded has the nearly had been as and him-felf for partial that he regarded has the nearly had been controlled to the faluation of any person that he his Church, nor the faluation of my person that his Disciples, this implety could not be rejected by tick Church of England without contradicting the abroad, and their own principles a home. Therefore in his defence of the Apology for the Prelatick Charles and St. Manhers, Harrenias for 2 Markets, and St. Manhers, Harrenias for 2 Markets, and St. Manhers, Harrenias for 2 Markets, and against the Remith Teltament in Galant thargets Facer with error of ignorance, and against pell; and Dottor Gonde in his Tower disputation with the second days conference arg. 6. (a firmeth the did err in faith, and that; after the sending down Ghost vpon them. And Whitaker [de Beel on Controv. 2.4. 4 pag. 225.] faith on the Apolles, the whole , fort of Christians, bur all red in the vocation of he further more great errors, the Apolities were not of manners and matters of fi ding vpon them, their writing to direct men to fatuations which conclusion and cleerly deduced from this Protestant of fupposal and premises once granted their can in Scriptury; and indeed this all the Reform though

tough dhirft not by it wer they did as well , and fufficiently hey make their ignorant flocks believe they teach them nothper but true Scripture, and the infallible word of God. the first fine tener to supplie Ogice Signification

Start Bas E C Tand I wanter or

chest piere connects, Organisare Particular instances of Protestant Corruptions in the

Hough it may feem fuperfluous to specify any corruptions of the English Translators of Scripture after so deer testimonies, and confessions drawn from men of their own party, yet to excite a confedence or at leaft curiofity in the Protestant Reader of examining further this

natter I will mention a few of many which he may find both in Doctor Gregory Marins book of this subject, and in the Remill Tellument. To maintain by Scripture that Popery, is, or a least suverth Idolates, by worthiping of Images, wherfoever the Scripture speaks of Idola, they translate burges, as a Jhon the Scripture speaks of Idola, they translate burges, as a Jhon the Scripture speaks of Idola, they translate burges, as a Jhon the sure burges and a basic agreeth by the sure of the great of Images. And be not worthipper of Images as Bible 1562 fone of them, See Annual Control of the great of the great

And s. Peralip 36. verf. & they added to the Text, words, that are not in the Greek, Hebrew Latin, or any copy towerer to corrupted. Thereft of the alls of lastine and the raft of the abominations which he did, and the carved Images that were layed to his charge behald they are written &c. These words (carpaters, and not to be found in any copy or Text of Scripture in the whole would. And though for meere theme in forme la-Same Letters

Bible 1502.

Cor. 7. D. I.

ter editions this impiety harh bin corrected, and Fible not F. mager put into the Text, yet to make the illiterat fort of people believe that they are the same thing , Image is put in the

margent; and in some places left vncorrected.

The first Protestant Bishops in Queen Elizabeths reign not being able to prevaile with the depoted Catholick Bishops to confecrat them, as Scripture commands, by impolition of Episcopal hands, and therfore relying for their Caracter vpon the letters patents, fupremacy, and election of the Queen, translated the Greek word Kerotonia [which S. Hiero the Ecclesiastical writers before and after him translate; Ordination by imposition of hands they to make good I say their want of fuch an Ordination, by words of Scripture in the Bible which then they fet forth] translated the faid Greeck word Ordination by Election : but their Successours who of late pre to a more lawfull caracter then eyer their Ordainers durit profefs to have had received, or them-felves can make good corrected this translation, and restored into the text Ordination by

To affert mariage of Priefts, when S. Paul fays Hove we not power to lead about a woman? they translate, instead of woman; wife; but when he fays in the fame epiftle, and yfeth the fame word , It is good for a mon not to touch a woman , then

they translate not wife, but w

To cry down the Sacrifice of the Mass, they translate Temple, or Table, for Altar, elder for Print. To discredit the worthip and honour of Saints, they corrupt the words of the Pfalm. 138. Thy friends O God, are become exceeding bonorable; their Princedom is exceedingly firengthined, thus How degre are the Councells (or shoughts) to me o God : How great is the fainte of

To condemn vows of Chastity as impossible to be performed, they translate Matthew 19. w. 11. All men do not recine this faying, thus, Al men cannot receive this faying. To affere the Supremacy, in King Henry 8. and Edward 6. days, they translated

ranslated thus, Submitt your-selves dec. unto the King as chief head. 1. Peter. 2. But in Queen Elizabeths reign (because she did not think the title of bead of the Church fo proper for one of her fex, they altered their Scripture, and translated, To the King as having preheminency, or as Superiour. But when King James Ob- Bible 1577. ained the Crown, and feemed to affect much the supremacy, & 1579. then Scripture spoke according to his humour, to the King as

To excuse many of their corruptions and falls Translations, Doctor Whitaker writ a book, wherin he endeavored to thew that some Greek and Hebrew words might be taken in that sense which the English Translators gave them; but he never could prove that the profane and Poetical fignification wherunto the Translators and he had applyed them, could make fense in holy fcripture, nor be accommodated to ecclefiaftical disciplin, and Divine doctrin. And therfore Doctor Reynolds in his reprehenfions of Whitaker's works, proves the abfurdity of his defence, pag . 269. and of the English Translations, by this example. Suppose (faith he) that a yong foruce Minister should step into the pulpit, and exhort his Parish to prepare them-selves for the holy Communion, and the Anabaptifts for baptifm; according to the stile and phrase of the English Protestant scripture, wherin Priest is caled elder, Church , Synagogue , holy ghoft , boly wind , Lord Baal. Mafter, raine, Baptifin washing, fonle careas. (Because they had rather bury Christ's foul with his body, or deny that he had a foule , then confess it went to Limbus Patrum , and therfore they also translate Hell grave;) Sacrament secret, Beelzebub lord. of off, Angelle Meffengers; The Minister therfore who according to the proper and ecclefiafticall fense of these words might s have spoken lense thus, I that am your Priest placed in this and Bishop. " Church by the holy Ghoft, for the feeding of your foules, s do denounce vinto you in the name of Christ our lord and

, and prepared for the Sacrament of the Altar, you shall be condemned body and foule into hell, and your portion shall

Mafter , that volets your foules be regenerated by Baptism ,

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or Surunger,

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the yong Minister I say in steed of this godly exhortation which might move the Audience to devotion, must in his own scriptural language move the parish to laughter, thus; I that am your elder, placed in this symagogue by the holy wind, to the feeding of your Carcasses, do pronounce was you in the name of the anomied our Baal and raine, that wales your Carcasses be regenerated by washing, and prepared for the secret of the Table, you shall be condemined body and carcass to the grave, and your portion shall be with the sanderers, I say with the lord of a sty and his Messages.

Let none therfore admire if Doctor Gregory Marin to celebrated for his knowledg in the Hebrew and Greek tongues (which he taught in Oxford,) should conclude his Treate of the English corruptions of scripture with this zealous reprehension of the Protestant Clergy of his Nation, Are not your scholars, (think you) much bound vnto you, for giving them in steed of God's blessed word and holy scripture such translations Heretical, Judaical, prosane, salfe, negligent, santassis, cal, new, naughty, monstrous? God open their eyes to see, and mollisty your hearts to repent of all your falshood, and treachery, both that which is manifestly convinced against you, and can not be denyed, as also that which may by some shew of answer be shifted of in the fight of the ignorant, but in your consciences, is as manifest as the other.

For my part, J will not fay much to the Protestant Clergy with any great hopes of their conversion; there must be more of Divine inspiration then of human persuasion in bring ing men to acknowledg corruptions so abominable in themselves; so advantagious to the Contrivers, Continuers, and Connivers, and so much applauded by the poore souls that are seduced. My rhetorick is not sufficient to persuade bloud and stell to recounce the Peerage and profit of their slithoparicks and Benchees, and reduce themselves, their wives and Children, to their former despicable condition, and then either to bego their bread in or religious salively hood upon the charity

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harlty of those, whom they had deceived by their doctrine or disobliged by their centures. To attempt so difficult an enterprise would argue as much vanity in me, as it doch folly in lay Protestants, that thinck, them selves fafe in conscience and fufficiently informed of the way of faluations by asking a Protestant Bishop or Minister, whether he be a Cheat to or (which is the same thing) whether the doctrine wherey alone he can live; and hope to thrive in this world, be not fufficient to fave the foule! Few men will confess their guile, or pronounce an infamous fentence against them-selves, though they be guilty; neither will it be a collerable excuse in the day of gment for any discreet Protestant to fay, that he made Juds of his Religion (not indifferent but) indigent persons, that have no other interest, credit, or lively-bood, but to preach and maintain Protestancy, whether it be sufficient or not sufficient for faluation, the Bilhop or Minister lives by faying it is sufficient, and the true Religion. I can not deny but that fone Protestant Bishops and Ministers have recented and repen-ted their errors, but few, before they were summon'd out of this world by approaching death, or before they had lost their interest and hopes, by the violence of warrand the vicilitude

Wherfore feine the Protestant layty bath so much reason to doubt either of the successory or sufficiency of their Clergy in matters of a Religion without which their Ministers can not subside few of them having either partmony, or a trade]; let them be pleased at present only to consider whether it be more credible that to Hierow, the greatest Doctor of God's Chuirch, and the most skilffull in the three languages wherin Scripture was written, who lived in the primitive times, whem perhaps some of the ordinal writings of the Apostles were extant, or at teals the true and authentick copies, in Hebrew and Greeck, better known then now they are, a man that renounced the pleasures and profits of this world, retiring him-felf to deserts, where he employ'd days and nights in his devotions, and study

of the Striptures; let them be pleafed, I fay, to confider, when it be more credible that a Translation made or received by this most holy Doctor, (and then approv'd of by all the world and ever fince accepted and applauded in God's Church) be defective, or describill, then a traffation made fince the pretended Reformation, by men nor only engaged in that new do-ftrin; but maintain'd therby, and fo addicted to the pleafures and profits of this world , as the first Reformers, and their Successours the Protestant Clergy are known to be not only in England, but in all other parts of Christendom: Let them be pleafed also to consider; whether the judgment of the Roman Catholick Clergy in their Kingdom, (who in being of that judgment, can have no motive, but confrience as is manifelt by the incapacities and penalties lay'd vpon them for not conforming to Protestancy) be not a more impartial, and left to be fulpected rule for any pundent person to follow, then the ment of the Protestant Clorgy, rewarded, and parties greatest employments boin in Church and state of that opinion they profess, and who would forte being if they declared them-felves of

This being as maturely and importally antidered a the importance of the matter doth require, non will believe that the vulgar Translations made by Proteiners a body Scripture they being to contrary to our sudges in this straillated out of the true Greeck and blebows copies, writen feel by a body Marrye, and after revewed by a St. whole Gronius and learning were fulficient to emonize his Translation, had a not bin the word of God, and most body of it felf, and folderland by the testimony and approbation of the Church for the space of 1200 wars before the Gouncil of free. In sain therfore do Proteinite Writers tell us that the Translations are taken intimediatly from the fountains of the Greek and Habrew, To is our vulgate; only with this difference, that ours was taken from the fountains when they were electre, and by holy and learned men that knew which were the crystal we

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and true copies, but theirs is taken from fountains of trouble'd waters, by lewed and vicious persons, and after that the Arians and other Hereticks had poyfon'd and corrupted them

Thus much against the Protestant letter of Scripture; now to their fenfe of Scripture ? to April but sale showed a sound Proceedings to the color for ment ages and and the color

le vitible Church of God was citité de cure la so fonce the ancient fenfe, or fo, Whed, To Ba Pag 12 and in some

Did be o o a w

and farth it forme against reasting to believe that any Christ The Protestant interpretation is not the true sense from of the Church have bin in watchfult and

HE principal pare, and as it were the foule of Scripture, is the fence; which was delivered to the Church togosther with the letter. For as the Harris (in ep. ad Galat.) fayth, the Ghospel is not in the word, but in the fonce, not in the

So he the very of the income; So that though we should grant the Provenant Translations to be true, yet if we prove their interpretation fall; we demonstrate they have no Scripture, nor the least pretext or colour for their Reformation.

And first that the Church received togesther with the letter the true lettle of Scripture it is as evident as it is that God would not speak words without fenfe jour leave the interpretation of them to men whole capacities reach not the mysteries of Religion, contained in the words. Therfore our learned Adversaries are colleged to confess, that no man doubteth, but Chemnit, in that the primitive Charit received from the Apostles and Apostols examin.pare cal men, not only the text of Scripture, but also the right and nati- Saravia in he execute of receiving the kink of Series South The dispute therfore between Catholichs and Protestants diversu mini-

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Sara via in defenf. tra. fr. gradibus pag 3 Jewel in his defence of abe Apology 157. pa. 35.

is not, whether the Church ever received the true fense of Scriptures, but whether that sense continued as well as the letter in the Church; and whether the interpretations of Luber, Calcuin, Crammer, Hamond, &c. or of the Prelaticks of England, ought to be present before that of the Roman Catholick Church; because the true sense of Scripture, is supposed by all Protestants, to have bin lost for many ages; and that the whole visible Church of God was either so carefels as to forget the ancient sense, or so wicked, as to forge a new sense of Scripture.

And first it feems against reason, to believe that any Chris stran Congregation could be less carefull of the sense of Scripture, then of the letter, because the sense is that which importeth most for preservation of the faith. Therfore if the Prelats and Pastors of the Church have bin so watchfull and diligent in all ages, as to find out and correct all he ruptions of the letter of Scripture, how is it pollible dies is the principal part of God's word? And if Protests the letter was fafe in the custody of the Roman Ch Church, from which they received is, how an the the purity of that fenfe which was kept and delivered to them. by the fame Church and authority ? And if God's providence (as they confess) was engaged in keeping the leaves, and letter of Scripture from corruption, furely it could not be for vinconcern'd for the integrity of the fence, and hiblance, as to permit it to perilh. Belides, it is much eafier to keep the fense of Scripture incorrupt and pure a then the letter . The letter was writ only in paper or parchment, the fense in the heads; and hearts of the Bishops, Doctors, and People of the Church; a dash of a pen may after the letter, but cannot have access to the sence, which lodgeth in the hearts and heads of the faithfull.

The precept of receiving the fenfe of Scripture from the Church, is not only agreable to reason, but prescrib'd in Scripture

ture, as the only way of faluation. Go not from the doctrin of the elders, for they have learned it from their Fathers, and of them thou shalt learn understanding, and to answer in the time of need. Eccles. 8. 8. The first Protestant Reformers observed not this, they went to no precedent Church , nor Fathers for their inserpretation of Scripture; and therfore the words of Ieremy 18. 15. may be literally applyed to them. They have fumbled from the ancient ways to walk in ways not troden. The Protestant Clergy ought to fay and confess ingeniously that of holy 106 8.8. nquire therfore I pray thee of the ancient generation and prepare thy felf to fearch of their Fathers , for we are but yesterday , and ought not intrude their own Imaginations as the true explanation of God's word. They do not imitat St. Gregory Nazianzen and St. Bafil who as Eufebius relates [Hist. 1. 11. cap. 9.] did feek the under-Randing of the Scriptures not from their own presumption, but from the writings and authority of their Ancestors. They do not follow the rule of Origen faying [trait. in Math. 29.] That in our understanding of the Scripture we must not depart from the first Ecclefiastical tradition, nor believe other-wife, but as the Church of God bath by succession delivered to us. Nor that of Tertulian [1. 1. de preserip. e. 6.] " What the Apostles preach'd, what Christ reveal'd to them, ought not be otherwise proved then , by the Churches which they planted.

Protestants contemn all these rules, and because there was never any Church in the world which professed the same faiththat any of their Reformers preach't, or them-felves now profels, they are necessitated to except against all Testimonies of vbi tam diu ancient Fathers and Councels, and against the continual and latuistis common confent of all Christian Churches concerning the proper sense of Scripture, delivered to the primitive Christians: and will be judged therin by none but by them-felves, and by their own fancy of Scripture. They all follow this rule of Lu- his puffirmes abor the first Reformer, which he layd as the foundation of all doctores seas Protestant Reformations: ,, The Governours of Churches, nunc hujus , and Pastors of Christ's sheep have indeed power to teach, locals protu-

Tertullian in lib.de præscr. Qui effis bos. rnde & quado venifis ? S. Hilarius L 6 de Trinit. ante nied. Tarde mihi

S. Hierom in epift ad Pamach & Ocean Cur p St quadringetos (now 1600) annos docere mas miteris quod antea nescivinus ? Dique in bac diem fine ifta doctrina mundus chri Stianus fuit Luber in ep. ad Argentinenses anno 1525. Chrifrum a nobis primo bulga. tum audemus gloriani.

, but the theep must judg whether they propose the voice of Christ, or of strangers, &c. Whefore let Popes, Bishops, Councels &c. decree, order, enact, what they please, wa, shall not hinder, but we who are Christ's sheep, and heare his voice, will judg, whether they propose things true and agreable to the voice of our Pastor; and they must yeeld to us, and subscribe and obey to our sentence, and censure.

Luther som. 2. Wittenb. cap. de Sacra Script. fel. 375.

And because B.p fewel in his challenge (thinking that none durst answer or accept it) appeal d to the holy fathers of
the first ages, and was therepon immediatly convicted of hypocrify, and impostures, he was grievously reprehended by his
own Prelatick brethren as injurious to him, self, and as one
who had given the Papilis too large a scope, and after a manner spoyl'd him, self and the Church, see Doctor Firmfrey in Iewel's life edit. Londin pag. 212, and the same alson Full's
retentive against Briston pag. 55. Ever tince that soile, the Prelatiks have him more wary, and one of their greatest. Champiaons Bilson Bishop of Winchester in his true difference between
Christian subjection &c., pags. 2, pags. 353, fath in plain termes
The people must be discovers and fudges of that which is suggis.
How contrary to Lucher's Reformation was the doctria
of the primitive Church and Fathers, we may judg by shele

How contrary to Lauber's Reformation was the doctria of the primitive Church and Fathers, we may judg by thele words of Gragery Nassauzes, in the oration, where he excufeth him felt for having bin long ablent from his flock and not exercised his function. Not Over, make passage supported the function, where he was a support supported to the support of the passage of the support of the support

Now let any man who hath common fente be Judg, whether it be in the leaft degree probable that not only the illiterat Protestants, but even their greatest Doctors, and their first Apostles, Luther, Colonia, Crammer Coc. should know better the true sense of Scripture that was delivered to the first age, then they to whom those of that age told what they were taught by Christ and his Apostles, or then the second which told the

third what they were taught by the first ? and so from generation vntill Lather and Caloms tyme. That every age gave this favorable tellimony to the fublequent, of the lenfe of Scripture which it delivered, can not be derived; otherwise none would have received their fense of Scripture, or their doctrin, as Divine; whether they were fincere in delivering their testimony, is the question; And because none questions it but Lucher, Calvin &c. and their followers, vntill we fee be ter evidence, and a more cleere cause of their reformed principle and knowledg of the visible Churches apollary, then their privat spirit, or Luther and Calvins new and extravagant interpretations of Scripture, we dare not condemn the whole ancient visible and Catholick Church, nor concurr with it's declared enemies in fo rash a judgment, as to affirm, that the Church betrayed it's trust, and posterity; which rash judgment is the ground of the Protestant Reformations.

Arbanafin in lib. de Decretis Nicen. Synod. contra Eufeb. idem ex Patribas ad Patres, per manus traditam fu-Ist banc sententiam demonstruvimus; vor autem O novi fudei, Caiphie filii, quos tandem nominum vestrorum potestis ostendere pro-genueres. S. Gregor. Nazian. ep. 2. ab. Chend. Assendiam post Christian sapientiam nobis annuncians, vem lacermis diguent, se euro sessima bis annus sides oriennem habuit, sum quadringenis (now 1600.) fere annu ab en tempore stucción quo Christia pulmo consportius est, mane tanto tempore sus Evangelium, manu atuan sides nostra, or Marayres quidem sensitam marayrema subserum, frusta tiam tales tantique Antistites populo prassuomis.

Si. Ausust, de visiti, credendi cap. 14, sasti, to the Manichees, what we may to the Protestant Resormers. Vos amem

C tampauci esti, & tam surbalenti, & sam mori, nemini dabi-um est, quoniam nibil dignum autorisate profeserii.

Scine therfore the Roman Catholick fetile of Scripture

hath for the space of 1600 years bin delivered by the visible Christian Church from age to age, as the true meaning of God's word; and that the Protestant sense of Scripture was

never accepted of by any but condemned Hereticks, and even in this last age was delivered but by a few rurbulent and dilagreeing perfors, and obnoxious to many exceptions much diminishing the credibility of their testimony; it is at least 16. to one, not only in the number, but also in the quality of the witnelles, that the Roman Catholick fenfe of Scripture is true, and the Protestant false; and by consequence the Protestants have no Scripture to maintain the doctrin wherin they differ from Roman Catholicks. the law state of the law of the latter of the boundary of the last of the last

SECT

Protestants mislaken in the Ministery and Mission of their Clergy , in the Miracles of their Church, in the holiness and bonesty of their Reformers.



Lbeit God was able to call, justify, and confirm the elect without any media means, yet (as Protestants confess) he was pleased, not to accomplish the same other will then in, and by the mimitery of his Church. There force S. Lauf tells vs Epiel & Think 11.

chat Christ hath placed in his Church Pollors and Doctors to con-tinue to the configuration of Saints till use all meet in the unity of faith. The chief of these Pastors and Doctors are the Bishops, vnto whom (as the same Apostic restifieth) it belongest to go. only in Doctrin, but in caracter to the Apollies, which caracter is the ordinary ministery or vocation, discern'd and received by imposition of Episcopal hands [1. 750. 4.] But because Lother was only a fingle Prieft, and Calvin (is most Tay) not

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much as a Priest, and that both despaired of Episcopal and Prieftly succession, they resolv'd to remedy that want, by saying that the caracter of Priests and Bishops was not distinct from that of Baptism; and wheras, Luther's ordination or ordinary vocation in the Roman Catholick Church, was, to preach the doctrin which he had receiv'd from that Church, and not his new doctrinal Reformation, [a] he and all Reformers after [a] Georgia him, pretended an extraordinary and immediat vocation and Milius in Au-million from God, to teach an other faith contrary to that guil. Confes. which the then visible Church professed, and could not be proved that any precedent Congregation ever held. ,, If there had , been right beleevers faith Georgius Milius pay. 138. that went before Luther in his office there had then bin no need of a Lutheran Reformation. Therfore we fay that Luther was raifed up (devinitus & extra ordinem) by God's special apointment and extraordinarily. See Lather in loc. Com. claff. 4. pag. \$1. Bacer in epift. ad Epifcop. Hereford. calls Lather the first Apostle of the reformed doctrin. Bezs in spift. Theolog. sp. 5. Ergo de extraordinaria vocatione videamus Huic vero tum demum locum effe dicionus, cum vel nulla, vel pene nulla est ordinaria vocatio, ficut nostris temporibus accidit in Papaty, cum expectari extraordinaria mocatio, que nusquam erit, nec debuit, nec potuit. Bishop Iquell in his Apology for the Church of England part. 4. eap. 4. dreif. 2. And in his defence of the Apology pag. 426. ", The truth was worknown at that time when Martin Luther and Vidrick Zuingliss first came vnto the knowledg and preaching of the Gholpel.

Mr. Parkins in his exposition vpon the Creed, pag 400. and in his works printed 1605. fol. 365. And in his reformed Catholich. 949. 329. " We fay that before the days of Luther, for the space of many hundred years, an universal Apoltaly overspread the whole face of the earth, and that our Church was not then visible to the world.

Calvin in Institut. lib. 4. cap. 3. fed. 4. Quod Dominus nobis mails de Lessies in proof of his extraordinary vocation,

explic. art.7. de ecclesia pag. 157.

the Ruffirm Relig page 23 alledgeth Calvin faying. "Because the fuccession or Services ordination bath bin interrupted by the Pop's tyranny, there is need of a new subsidy. &c. And this guist was altograther extraordinary.

Alt. Fulk against Supleton page 2. The Protestants that

Mr. Fulk against Suppleron spag. a. The Protestants that meacht in these last days had likwise extraordinary calling.

first preache in these last days had likwise extraordinary calling.

Adv. Person such the same in his works printed 1605, fol. 916,

Adv. Symmeth, 125, upon the Revolutions, assumeth a calling to preach by the civil Magistrat, a holy and sufficient calling (such he) in the sime of these consustances.

But this present and presumption of theirs is groundless.

But this present and presumption of theirs is groundless to continue (as S. Paul says) to the consummation of Same, and end of the world, there could be no necessary of an extensional nary contrary million or ministery; but rather it must be concluded that there is an impossibility thereof, seing it is impossible that God should send men to contradic himself or that chuder that there is an impolibility therof, seing it is impolibile that God should send men to contradict himself or that doctrin, which he promised should continue vntill he say of judgment by the Ministery and means of the ordinary Pastors and Doctors of the Church. 2. Whensoever God sent any extraordinary Ministers or Resources, he construed their mission and Ministery with vidousted miracles, as it manifest by the example of Moster, and the Prophets of the old Telliment, and of the Apostles in the new. But no such thing appeared in Leather or any Protestant.

ther or any Procedure.

Their ordinary excuse that Miracles are easied in the Church is consusted by their [b] own acknowledging that in the Indies, God, by means of the Jesuis and other Catholick Preschers, workest Miracles for the conversion of Pagans.

And Philippis Nicolai consesses that the foliais and other Spanish and Portugal Preschers; converted both Indies; Input, Cathia, Gr. And wrought many true Miracles in those parts; and in our age, but Washall addeth it. i. of his Comentaries in Reason Christians. Regno Christi, pag. 91. 312. (+213. 214. 318. (+219. That such Miracles wrought by the Jessies and other professed Papells, pro-

13 Dr. Feeld In bis Treati. le of the Church lib. 2 eap. 46 Mr. Abr. Harr well in bis report of the Kingdom of Congo, prinbis epiftle to abe reader.

d not from their fiith as it was Roman Catholick, but as it one mysteries of Christianicy, wherin Lutherans agree with Roman Catholick , and attribute the Miracles to them only concluding. Hucofque cuim Lather anifont. Wheras it is well known that the Jefaits incuicat to their Profess in all parts of the world the Roman Carechifms, and in the Indies, Ispon, China, China did them beware of the English, Holanders, and other Process wrought at the intercession of our B. Lady S. Finance, S. France

wrought at the intercettion of our B. Lady S. Transier, S. Francis Xaverius, & e. and by application of their Reliques.

Mr. Hartwell is more reasonable; he confellent loc. cit. that the convertion of Congo was accomplished by malling Priests, and after the Romith manner, and this action (faith he) which tended to the Glory of God, thall it be concealed, and not committed to memory, because it was performed by Popus Priests, and Popus means? God forbid.

Now if God works miracles for the Conversion of Pagant to our Casholick Religion, it must be confessed, that explant

to our Catholick Religion, it must be confessed, that either ours is the true Religion, or that God deceives those poore ours is the true Religion, or that God deceives those poore foules which by our Ministery, and his miracles are thervito converted. Befid's, if what Protestants say, and that where you they ground their Resormations, be true viz, that for above roso, years the true Church hath bin invisible, or suppressed, and the world abused by Popilh Impostors, and councerfeited miracles, or the innocent and illiterat Papills (who are supposed to have bin seduced) seems as it an object for Divine mercy, and miracles, as the Indian Idolaters; But seing not one undoubted miracle hash ever bin wrought to convert them true Popery to Protestancy, it must necessarily sollies that eather God doth not approve of Protestancy, or hath altered the vital Scile of his providence, which never failed to work miracles for the conversion of the Israelius, and Hereticks when most guilty of herefy and idolatry. Tis strang he should not observe the same custom with Popish Christian he should not observe the same custom with Popul Christi

Symon Ly. thus in refponf altera ad alteram Greiferi A. pol. pag. 33 % Danaus contra Belarmin pag. 781,

ans, and convert them by the means and miracles of holy Protestants, if these be his chosen people, and sent by him to preach the Ghospel. Not on Protestant Preacher could hitherto be prudently

raken for an ordinary Prophet, or for a perion of extraordinary piety; even the first Protestant Reformers are convicted of diffionest dealing, and scandalous conversation, and ere farr from that degree . I do not fay, of fanctity, but of morality, requir'd in men pretending to reform others. We grant there true Re-ligion may be abused by the wickedness of it's Professor, yet never was the truth of Religion planted, or revived by the mi-niftery of wicked persons. Let us run over all Christendom, and we shall find every Province therof converted to the Roman Carholick Religion by men not only Apostolical in their lives, and conversation, but also in Miracles. We shall find (not to leave our own llands) an Austin in England, a Parel in Ireland; a Columbas in Scotland, and almost in every county of these Kingdoms a mirreculous Saint that converted our Ancestors to Popery. How incredible therfore is it, that Protestancy can be the true Religion, feing that in all the world they can-not name one Protestant emment for Sancticy, Maracha, or morality. Crammer carried his wench with him in his Episcopal via fitations; Bale fays him-felf was infpired to take a fweet-fearer called Dol; Bilhop Power went to law with a Buscher for his wife; Peter Marry, and Buscher came to preach into England. wite; Peter Marche, and June of wife; Colon kept a Gentle-each of them having a Nun for a wife; Colon kept a Gentle-man of Laufaina his wife; Beze run away with the wife of all Taylor; And as for the Protopartiarch, and first Apostte of all the Protestant Reformations Lauber, himself consellets the position slaff. 4- pag (0.) that from his infancy he was taunted by the Devill, and to be rid of him entred the Re St. Aufin; but afterwards the Devil prevailed in a reall; not imaginary disputation against him, concerning the abrogation of the Mass, adoration of the Sacrament, and invocation of our B. Lady and other Saints; and he refolved (having bin

wifeed by the Devill's argument to for-fake his Order, and we protestancy, which never had bin heard of before And heras during the time he lived amongst his friars, he acknowdeen that he lived chaftly, and virtuoully, yet after his re-ole from the Roman Catholick Religion, he professes in andry places of his writings, that he could not live without woman, and none could serve his turn but a Nun, whom he debutched out of her Monaftery. Lather tom. It was whom he debutched out of her Monaftery. Lather tom. It spift. fol. 3346 Colleg. Germ. esp. de Marsi. Eight days were now palt whering a neither did write, pray, nor fludy; being vexed, with the temperation of the fleth, &c. As none can abitain from mear or drink. To he cannot from a woman &c. But it fuffifeth that we have known the tiches of the glory of God; the latth which taketh away the fins of the world, can not draw us from him although we should commit forgon nication; or kill a thousand times in one day.

His pride was so excessive that his Disciples are assauced from a more draw us from him although we should commit forgon nications of his works) to conceale the impiecy of his I was and have endeavored (by altering many things in the latter editions of his works) to conceale the impiecy of his I was a better Drown, and the imperfections of his persons. He was a better Drown and the imperfections of his persons. He was a better Drown for standard on the summary of the standard of the control of the summary of the standard of the standard standard of the measures of the Lealous Problems, and was so fractionly wicked as to laugh at them for the standard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the standard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so the landard was so fractionly wicked as to laugh at them so

telying upon one Lather in a matter of to great importance as the chang of Christian Religion, against the testimony of the shale withthe Church, and the fense of all ancient Fathers and Councels; and directors was used to say when he was merry amongst his considents, and Camerades in the Alchouses of Wittenberg, Bibenibus subits carrifiam Wittenbergensem cresci E-veneralism: That the Ghospel was zealously preached (by fooles) while he made good cheer with friends. fooles) while he made good cheer with friends. He spent

his life in good fellowship; and Sleydon his deer Schollar (10), 3. odd. 1521. fol. 25.) reporteth, how that Lanker himsfelf acknowledged his protession not to be of life of manners, but of doctrin, withing (1.2. od. 1520. fol. 22.) that he were removed from the office of preachings because his manners and life did not answer to his profession: wherfore it was visual with such protessions wherfore it was visual with such protessions as knew his life and convertation to by when they refolved to give themsfelves to pleasure, and advances: bodic Lanberanice visualistic, in the morning he was found dead; having bin very merry and feating himsfelf the might before. He attempted in vain two miracles, at the importunity of his Schollers; the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the one was to revive a dead man; the other was, to disposses the other was, to disposses the other was to disposses the oth Church, and that all ours are but impollures, or

pact with Sather.

Zunglus Author of the Sacramemarian Rebin eyed by Luther to no other rule of faith belof Scripture (for he had bin Luther's Scholler) but his Master in the point of the real presence, investmentation, which he planted among the Sunzeria would impare it to them, he made [2] his constitutions. of petition (yet extent in his works) that if the Gapernat him and his Minuters who found while his wives, he would reveale to them the Evanguage long hidden. An other Epiftle to the fame purpose Bishop of Configures: and the reason he gives he his least the foules committed to his own and his fello should be any longer offended by the example of their lity. We have proved (faith he) that the weakness of our field

(c) The title of Zwinglaus bes writing as Pietate & Prudentia in figniHelveti . orum Reipublica, Hulde ricus Zoninglius aliique Evangelica doctrina Miniftre gratia O pacem a Deu Sc. tom I. fol. 110 See all thele Pords and much more related by bim-felf ufg: ad fol. 123.

hat

moderat.

hath bin (O for grief) cause of our often falling, &c. we have burned (O for schame) so greatly that we have committed many things unseemingly. At To speake freely without boothing, we are no otherwise of such uncivil manners that we should be ill spoken of among the people to vs committed for any wickedness (how who exerps) this one point only excepted. And confesses home is, fol. 115, that he and his follows. Mailly his fellow Ministers by means of their luftfull delires we

his fellow Ministers by means of their lustiful delires were made infamous before their Congregations.

Himself and his Camerades having taken wives, or wenders, he began to reveale his Ghospel, and impugn the Maß by som 3 in lib. instruction from a spirit that appeared to him. [4] Whether de jubid. Ecclesia or white, he remembered me. Having by this Diabolical dream or apparation, resolved to abolish the Maß, and change the doctrin of Translation of dedicated to Process King of France edit. Tigor, in. 1929, Javing This significant was Bady, for This is my Body.

Zalaghas tame 3. de vera de fulls Raligina. file 202, de full: 10. Zainglios tam. 1. de vera est falfor Religiona, fil. 202, de ful. 210. de quotes his own Texo of Scripture thus, Sie orgo babes Luces, quotes his own Text of Scripture thus. Sie orgo habet Lucas, accepts pane gratial opic des alicent. Her figuificat Corpus made his proceeded after a very fitrange manner in his defign; he contellets this his doctrin was more accommodated to tempering liberty, then to fine riny or truth; and that God committed him to proceed in that manner; leaft his defign should qualit in the very beginning by his Advertaries, whom he may Digital and Surine. Retributions igning his man illic documes.

He had no great opinion of the Apolitics writings, as is proved by his altering the very Text of Scripture contrary to all copies both Greek and Latin, and by his faying, that S. Paul did not attribut to much to his own Epiftles as to think that all therin contained was facted; for, that were to impute im-

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moderat errogancy to the Apolile (tom. 1. Elend. contra Little haptifies, fol. 10.) And because the other Castons of the Suitable would not accept of this Reformation; he sticking to the principles thereof, endeavored by force of arms to bring them under subjection, and to his own Ghospel, and in this attempt Zaing sair was killed, scaling with his bloud what he had writ, stand 1. in explanations, 42 fol. 84.1) that Kings and Magnifrats may be deposed when they resist the Ghospel, that is any principle.

The Reformers of the English Church,

Zangless was killed, fealing with his bloud what he had writ, from 1. In explanation, 20, 40, fol. 84.) that Kings and Magistrats may be deposed when they resist the Ghospel, that a my private Protestant interpretation of Scripture.

As for the Reformers of the Protestant Church of England, they were King Henry 8. Thomas Character, Archbishop of Canterbury, Parr Marry, Henry Ropers, Ridley Bucer, Oking The Revivers were Javel, Parker, Hanry, &c. of whole lives and conversations we have sayd something, and enough to prove they were not fit men to reform christian Religion; their doctrin they borrowed from Lather and Zavinghio (the supremacy only excepted, which King Henry 8, invented) and therefore Risher, Level On chiral mentals and have for Risher. macy only excepted, which King Liewy 8, invented of the Billion Jewel the chief manuainer both of the doctrin and prehiods marker of the Church of Englishment of the Apology (site 1571, p.g. 436, mails polegy part, 4 c. 4.) shought it uncellary for the creation of the English Religion, which had line out of Lather and Zavinghar writings, so commend the Church of Lather and Zavinghar writings, so commend the control of Lather and Zavinghar writings. counterfeit Jewel, on this pretion fours have fould for Divine truth to E Heylin ingeniously acknowledgeth in his Leeklie reflerate, all the learned English Protestant Writers have borrowed from

In Queen Elizabeth. by Janel what they have fayd in defense of the Protestant Region, and that is one reason why their works are so full of sanifest voccuths, and them -selves so frequently convicted of ros mistakes; they rely too much upon this reviver of their

manifest vorruths, and them-felves so frequently convicted of cross mistakes; they rely too much upon this reviver of their fish; or at least would make the world believe that he may be relyed upon in matters of faith.

But became Doctor Herits makes it his busines to perfunde the world, that Isual them did make good the caracter and ordinary vocation of the Church of England against Harding; and that Doctor Brambal, late Processant Primar of Ireland, triumph dows the supposed Jesus, who renessed Harding; quarres, I Judged it necessary to cleer both these mistaks in sew words. As or Bishop Isual, we have sayd in the 1. pars [66], 7, of this Treadis how easily he might have stop't Harding; mouth by only assuing the Bishop who conferenced Parker and his Camerades; for Marding yield no other Argument against the nullity of the English Protestant Clergy, but this, A Bishop sould be related by a story Bishop, has parker sould be Language to the Marding in the parties of the parties of the parties of the state where they have conferenced. This was a demand soon satisfied if ever Parker or his fellows had be not danced bishops, specially with so much teremony and solemnity as the new records of Language for his own Conference, but being press do the Herding to name Parker, instead of an antient times, of consulting the Bishop of the header they proceeded to the election and conference of Bishops, but never returned to the point of naming the Bishop of the before they proceeded to the election and conference of Bishops, but never returned to the point of naming the Bishop of the before they proceeded to the election and conference of Bishops, but never returned to the point of naming the Bishop of the before they proceeded to the election and conference of Bishops, but never returned to the point of naming the Bishop of the second of the soligation which some presence of Bishops, but never returned to the point of naming the Bishop of the point of naming the Bishop of the point of parties of the point of parties of the ming the first Protestant Bishop's Confectator, whom he would have named to Harding, if over they had bin confecrated. And

this is one part of the great victory, which Doctor Rejlin to much brags of.

The other part concerns Bramball and the supposed Testim.

The true relation wherof is as followeth.

After that his Majesty and the Royal Family had bin driyen out of England and France by the late viurged powers: and all Christian Princes thought it their conveniency to court the Rebells, and not entertain in their Dominions the Person of our King, much less embrace his quarrell; it happen'd on day et Bruges, that Doctor Crouder Chaplain to his Royal High-nels the Duke of Tork, in his Master's Chamber and prefence, sels the Duke of York, in his Mafter's Chamber and preferee, without any provocation, or occasion given by any of the Roman profession, vitter'd very intemperar words against Doctor Goff Almoner to the Queen Mother, for having taken orders in the Church of Rome, after that he had received them in the Church of England: To which a Carholick Gentleman answered, he had don no more then what all other Protestant Ministers who became Roman Priests, had continually practified, and (as he believed) upon good grounds. When you the Doctor (notwithstanding the King was come to his Brother's chamber) resistumed his Argument, and continued to dispute with such vehemency, that being caled to read morning prayers, he mistook the time of the day, and in the morning read ers, he mistook the time of the day, and in the morning read evening prayers to the connegation. The cause of his militake being known, and many believing that his excess of choice arbeing known, and many believing that his excels of choler argued a weakness in his cause. Doctor Brandal late Primat of Ireland, Writ a Treatise in vindication of the English Clergys caracter, which is the book so much applicated by the Prelaticks, and by Doctor Brylin, as vinniverable where it was studainly and so substantially answered, that Primat Brandall never durst repty, notwithstanding the general concern of his Clergy, and his own particular engagement; and the Church of England perceiving the evidence of our arguments against the validity of their forms of ordination, thought their belt answer was to confels the force of our reasons, and correct the errors

See the nullity of the English Church and Clergy.

their Bilhops, by changing the forms they had composed of rielthood and Episcopacy; and by in sering into those forms ords that might beare the fignification of the caracters which est Predecallours had excluded from or omitted in the ordiation of Protestant Ministers, as Superfluous, and Superstitute This manner of answering is of great fatisfaction to Ca- of the Church tolicks, but how fafe it is for the Protestant layty to rely ve of England, on the validity of a Ministery that now after 100, years con-6 the infufficiency of their own forms of ordination, and by confequence of their Prielthood, Episcopacy, and Sacraments e leave to their confideration, and pals to speak aword of Ga

we leave to their confideration, and pals to speak aword of Game the chief Author of the Presbiterian sect, and faction.

Taken Calum (whom the Magistrat of Nagon condemned for infamous Sodomy) was by his freind Beza canonized for entraordinary Sanchty; but Seinselberg a man of so great effect among Protestants that he was made Superintendens and general Inspector of many Churches in Germany, after relating Calum Sodomy and vices, saith in I know Beza writ otherwise of Calvin's life, manners, and death; but seing him-self noted with the same Herely, and almost with the same for ted with the lame Herefy, and almost with the lame fines as the history of Candida & witnessen, none can credit him. Therefore I am induced to believe Bollers the Philing. n of Geneva, who begins his book of the life and death of Calvin with this protestation. I am hear, for the love of the truth to refute Thesder Bette his fals, and shamles the in the praise of Calvin a protesting before God and all the holy Court of heaven, before all the world, and the Holy " Ghost it felf , that neither anger nor envy, nor evill will hath made me in the confidence. Then he relates how Calois was branded for Sodomy with a burning iron on the shoulder, and therfore retired from his Country (Noos in Picardy) and how this punishment was sellified by that Citry vinder the hand of a publick and Gworn Notary to Monfy Beriefer Secretary to the Councell of Geneve, which testimony (layth Bolleck) is yet

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was choyce, and carried with him in a fiver pot, when he dined abroad; that also special bread was made for Calon only, and the same made of line slower, wer in roses are; mingled with sugar, Synamond, Aniz-seeds, besides a singular kind of bisket; and this he affirmeth as a matter known to all General. This delicate of dyet was not prescribed to preserve his health, but prepared to soment his lust and sewd conversation with a Gentleman of Lausanis wise, and others; his ambition was so great, that he say d at being Lord of Geneva, approving of their notorious rebellion and deposition of their lawfull Prince from his temporal right and jurisdiction.

His death is described by the afortaid Schillshore slike a

His death is described by the afortaid Schiffshory (id. 2., fol. 7a.) in these words. God in the rod of his sury rifeting Calvins did horibly pumin him before the fearfull house of his death; for he so stroke this Heretick (so he cannot him in regard of his doctrin concerning the Sacramers and of God being the Author of sin) with his mighty hand, that being in despure, and calling upon the Deull, he gave up his wicked soule swaring, cursing, and blashening, he dyed of the discale of lyce and worms (a kind of death where with God often striketh the wiked as Author death, Herod &c.) increasing in a most bathson vicer about his privy parts so as note present could endure the stends.

His Miracle (for he never attempted to work more then one, or two) is recorded not only by Bolice, but also by Misgowille Lindams, Copus, and others, and it was thus Calvin presenting extraordingly vocation, thought necessary for the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his own credit, to thus the confirmation therof, and his part hansomly; non knew of the plot but Brukes, and his wife, who voon the day and how appointed. Sax in her house His death is described by the aforfaid Schlassell

wife, who voon the day and howr appointed, fart in her house lamenting her husband's death; Calvin passing by with a great number



number of his freinds [as it were by chance] and hearing the lamentations of the poore woman, feemed to pitty her fad con-dition, and moved, forfooth, with charity and compatition, fell down voon his knees with the rest of the company; praying in a loud voice; and beg'd of God that for the manifestation of his glory, and confirmation of his fervant Calzin's doctrin and million, he would vouchfafe to revive the dead Carcas which he took by the hand, and bid him rife in the name of the Lord. The wife feing her husband did not move nor rife, the had promifed, drew neer, and perceiving he who had bin well but half an houre before, was now dead, lamented in good earnest the loss of her husband, reviled Calvin as a Murtherer, Chest, Hypocrit, Heretick &c. and related to the whole company what had past between them; Calvin feing Bruleus had acted his part more naturaly then he wished, retired with half and confusion to his lodging. I leave it to the judgment of any disinteres d person whether Bolseck and other grave Authors, would report such remarkable lyes (as Calvinists will pretend, this and other passages of Calvinis life and death to be) and fet down in print fo many circumstances, in a time wher-in they were fo notably disprovable. This kind of miracles, Total fayth, is proper to men who teach new doctrin track to that of the Apolles; as their doctrin is contrary, on the miracles to be; the Apolles rayled men from onghi their miracles to be; the Apostles rayled men from the by miracles, their Antagonists by miracle make men and fit (Apostoli) de mortus sustatum, of de vivis mortus sustatum, of the vivis mortus. the factors. Terrulian, or lib. de preter. Bene (an other Protection: Saint) was in love with a boy and a girle at the fame time; in his amoutous and lactivious Epigram's primed at Paris 1148. he called the boy dulcherus, the girle Candido, in these Epigram's is asprell a his passion for both, and his perplexity in the choice of on before the other. At last he resolves, to preferr the boy before the girle, and if his Candida should comen alterum necesse eft , O duram nimium necessitatem ! sed postquam

tamen alternmmereffe ef , Prieres tili defere Andeberte. Que

i Candida force conquerator, Quid turns befiele tacebie vos.

I will not trouble the Reader with relating the known vices of other Protestant sectaries; these three are the chief, all other Sects being but branches of theirs. If any lingfulh Protestant will pretend that the Church of England is neither Lutheran Zuinglish nor Calvinist, let him fix vpon his Reformers; Jf he rejects Honry 8. Cranmer, Ridley, Buter Martyr, Ochin Latimer, &c. And will needs have the whole Parliament which autheriled them in Edward 6. reign to reform Religion or the Parliament of Queen Elizabeth that received the Ma tind Protestancy, to have the honor of being Authors, or Reformers, let him be pleafed to read the Cronicles of this Nation, and compare the integrity of them that pretended to reform Popery, and revive Protestancy, with as many more Members of precedent English Parliaments, and he willfind there was never found in this Kingdom, or in any other, fuch a number of men, or a Parliament that deserved less credit in matters of Religion, then they, who admitted and fetled Protestancy. He may observe how in King Henry 8. days (to humor his le nels and concronines) they cryed down the Pope, and these red a temporal Soveraign with a spiritual Supremacy. And we persecuted as herefies, all other points of the Processant. mation. In Edward 6, days he may fee how the fame men (to comply with Seawers folly and Dudless ambition) declared the doctrin which them - felves had profess d as Catholick in Kin Henry 8. reign, to be notorious herely. In Queen Marie sime he may read in the status, and in this Treatise (1- part 168, 6.) how they recanted and condemned them - leives and confured the King's Supremacy (together with all points of Protellanev) as herely; and with in fix years after fee them pais the lame confure against the Roman-Catholick doctrin, to we call they had bin so solemnly reconciled again; and revive the supremacy rogeather with other points of Protestancy. So that in the space of es then 16 years they changed their Religion, by public & Ach of parlia

Parliament , five of fix tyms , to humor the factions which then prevailed. Wherfore it cannot be denyed but that thefe Parliaments and persons deserve as little credit in matters of Region, as Luther, Zuinglin, Calvin, or any other privat fectary.

SECT VII.

Protestants mistaken in the application of the Prophecies of Scripture , concerning the conversion of the Kings and Nations of the Gentils from Paganifm to Christianity, foretould as an infallible marke of the true Church, and pherof the Protestant is deprived.



Aint Augustin faith: [a] Obscurius dixerum Pro-Aint Augustin fatth: [a] Obscurius discernit Propheta de Christo, quam de Ecclesia; puto propterea quod videbunt in Spiritu contra Ecclesiam
bomines fatturos esse particulares, & de Christe mos temam latem habituros, de Ecclesia
magnus contrationes excutantos, ideo illud unde majores lites futura erant, planius pradictem of Christ him felf, and giveth this reason, because they
de spices in lites, that there would arise greater doubts, and

lid forfee in spirit that there would arise greater doubts, and herefies against the Church then against our Saviour; Therfore to stop the mouths of hereticks it was fit that God should deferibe the Church in Scripture by fo remarkable and obvious fignes, that neither ignorance nor obstinacy might be excusable y pretending want of knowledg of the truth, or means of repairing

[a] Inpfah

pairing to that Guide of fifth wherby the illiterat ought to be inftructed, and the barned directed in all doubes, and controversies of Christian Religion. Amongst all the marks of God's Church mentioned in Scripture, not any is more discernable and less subject to millakes, then the conversion of Kings and Nations from Paganism to Christianity; Miracles may admit of disputes whether they be true or falle? But the conversion of Nations from Paganism to Christian Religion, cannot be counterfeited, nor concealed. If therfore the Protestant Congregations never converted any Kings or Nations of the Gentils to the Christian faith, not any nor all of them can be the crue Church of God. For

The Prophet Efor forestelleth of the true Church that [1] Nations shall flow to at. And concerning the Gentills coming to the Church in abundance. Thou [2] that he may him e, they heart shall be affinished and enlarged; because the mutuals of the Sea shall be converted to the , the He [4] shall want for those, their [2] Kings shall minister to thee and the gates that he constitutally open, neither day not night shall be be to the . That men may bring to the the riches of the Gentills. And that they Kings men bee brought abou [4] shall fact the will of the Gentills are the region of Kings. Kings [2] shall be the arrib of the Gentills and Church Mothers. I will [3] give these the seath of the photoconstant of the Cond of the earth for the possible of the same for the possible of the Nations, Peoples; Images, and many Kings: Aprel [6] Protestants as well as Catholicks apply their proprieces to the conversion of the Gentills.

In like manner do [] Protestants and Catholists agree, that these prophecies of God have bin accomplished; but not in the first 300, years, because as Barlow faith (as his defence of the Articles of the Protestant Religion pag. 22 () also presistive Nonnee of the Church; the promise of King alleigence thereaster was not so follow accomplished, because in those days, that prophecy of our Socious was rather were fad, you shall be brought before King; for my man's sake, by them to be procused eyes to death.

From

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rom the time of Confiners the Great varial the time of Great who great, or Bonface the third, Bilhors of Rome (which we great, or Bonface the third, Bilhors of Rome (which he great and od years) few Kings professed the Christian fauth the Europerours of the East and West only excepted; and even of mole some revolted, as fusion the Arollat, and sindry others rete Arians, as Configure. Confiners in balance & And in case any illiterat Proteshant mould present that the Religious profess not the Roman Catholick, but the Proteshant, we remit him to his own learned Writters, and to Eastern & war configurate, and particularly to the Centurists in their fowrth Century dedicates in Queen Elizabeth, in which they undertake to deliver to her Majetty the state of the Church which in configurate time illustrated the whole world, and yet do charge the Fathers and Doctors of that and the criting ages with the Popish doctrines of [4] Institution, and were 17 works; [4] Confession of fine to a Facility and the critique ages with the Popish doctrines of [4] Institution, and were 17 works; [4] Institution, the results of fine to a Facility of the Confession, worthpured to the real [4] and the results of the real [4] and the results of the second of cornect to God, as being reputation to the description of Saints Releases, on their [4] worship, with a linearized at them, was a linear on the Charles, with the graphs upon late forms or to dee, worstopping [4,] of the Croft, as worse driving [4,] away Deville, jurgle life [4,] of the Croft, as worse driving [4,] away Deville, jurgle life [4,] of the Croft, and that in thole 200, and out years Protestrants Cannot pretend that any kings of Nations were converted to their Religion.

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1. 2. 49 So. 5. 2 Elsy so. 2. And see the marginal motes of the English Bible of 1576. In Big 49. 2. The English Bible of 1576. In Big 49. 2. The English Bible 1576. In marginal notes, laur: The meaning

is, that Kingi shall be converted to the Gliospel, and bestow their power and authority for preservation of the Church. Lather tom: 4. Waterst. in Espect solid 234. Kings shall obey and believe the Ghiospel. Res. The Church who perpetual vie of converting others to the faith. Etc. For this is signified by her gates being continually open. [4] Whater in his movies to Mr. Williams Reposts in the Preses way. 37. [4] Comm. 4. of 30. cf. 293. wither the till a suphiparation of the mis openion, where they conclude saying a mis cognet. Letter many process because in his Arrivalle di Apastrone delegant authority with the parameters of the same process has a solid and a suphiparation of the same process has a solid and a superior delegant authority person. They Gy Ch alledged the feveral fevera of S. and S. Green National International In committee of the state of the s ve S. Cr.

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Patri Sacrificium offerts. They allo fay that the writings of S. free au and I recting the Apostles schooler, we here in succommodious and descreous. And Schaften Francis is in South A alregard. Note to comit the Supplementation of the sum of col. 602. 67 1. 0. 67 And S. term contro Vijelantism. 620. 3. affirment the elementon of Reliques to be in his time the received doctrin non-onius orbit fed and orbit. (20) Harmitist examines at A. 198. 10 Sulcion in time. Personal consist at loca orbit Reliquies. We sent to extend of Section I 1220. E. Officiale in spinore except A. 122. And the extended of S. Paul the Monk. In diet for the sent to experience Dea architecture mendature addition of the entire transfer and the extended of S. Paul the Monk. In diet for the experience Orationes Dea architecture mendature addition of the entire transfer and the entire transfer other life examples of Lymbouryers by accom-nimer life examples of Lymbouryers by accom-nimering of them on Palla in the office. Land The material of them in Pall affilmethic or print forth at Eatter (see) to be worthined of the people. See Energy to him, his a care of all Deposit in

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why might not the lame world. Kings, and Queens be mys-

We canalide are as force to a least of fach abfurdations may feel Advert ries name the Kore and Nations by use and mark to Christophics. Any readilism may be the particulars conteil to and allock to by the case in his Episons in force and a presentation of an area with the convertion of the Wandale (mater 9 to 2 al. 15) of the Bulgarians, and 18 to 19) And of fundry kings and Kingdoms (case 10 to 2 to 11 to 12 to 13 to 14 to 15 to mean any part of Hungary (case 11 to 15 t

Kingdoms in the East and West Judies: Africa, Japon, and China, confessed by our Adversary Symon Lysius (in respondance and alternation Grafter) Apologian page 951.) where he stays: The Jefasift cree in the space of five years are content unto the limits of Europe, have filled Assa, strik, and America, which the Most of Europe, have filled Assa, strik, and America, which the Most of Europe, have filled Assa, strik, and America, which the Most of Europe, have filled Assa, strik, and America, which the Holds: And Philippan Nisolan who writing of the accomplish ment of the protectes concerning the convention of the Gentils (as he professed windy to insist and rely vision out of the Gentils (as he professed windy to insist and rely vision out of the Gentils (as he professed windy to insist and rely vision out of the Gentils and Indian and Indian and the world See life, a cital of the strike in not any hithory profine. Gently and Kongdom converted from Paganism to Protections, rules from the tend that their histories and Records are is invisible as here Church had bin before and Records are its invisible as here Church had bin before and Records are its invisible as here characters for the strike in all their attempts, and the proves the prophecies of Gentrue cointed no at their Church or Dodrin.

Calvin lens fome Missilves, and among this time dislocated into Gallia America to convert the heathern there; and the writ to Calvin a letter (extant in Calvin a piff. & response are 33), his words are. Later on a Domina of the formation of protections of the strike of the prophecies o

gravifimum its inter course more agree formus.

He faith more over that nothing could be don children which Mr. Villegages delivered to the Barlean their language, had but period there but children were learning the beathers tongue between son and the other Ministers disagreed to a their doctrin, the whole delign fell to the ground; and Villagasgam infler of conventing the heathers; fortook to own Religion, move



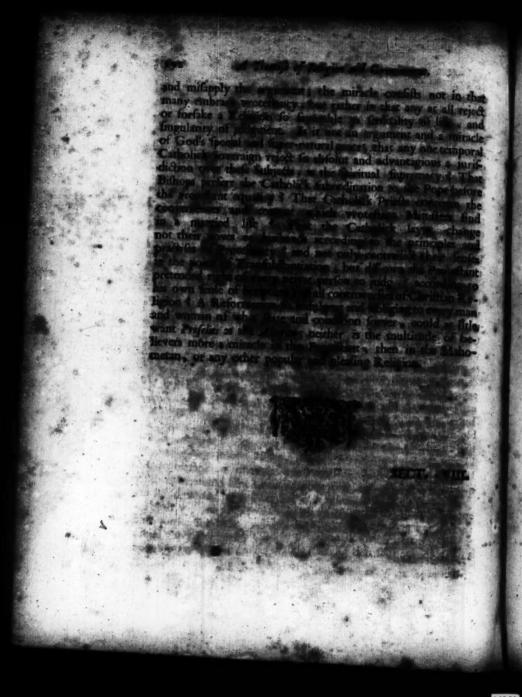
ervito by the differtions, and inordinat accomplished lusts not to be named) of the Protestant Patachers where see that applicant descriptions of the second section of the Republicant Christian of the second section of the section of the second section of the second section of the second section of the section o prom adversus articulus Richers L. L. 90. Franciscus Goin other places, and perfore safe his Speculian area Ecclefic conversion of the remote norther Nations; where the Auir faith (p.g. 686). The event do flow that either God's
fe buth not bin durify preferred by them, or ells God bath
permitted to abundant grace as the light of his word, and

deferming of any fue [4] Beza cit. Pagars , difelay- apud Sarai-nam in defen leave that labour Track de diand the state of t at home among ille Represents is Gentes Jeberan- Par. 309. aquae perceri-Christianity is an infallie the drawing of Catholicks ble mark of the t a falle Church, and of Protestancy, an inf Herericks, whose endeavor, link Tertulian [5] Is not to convert [5] Tertuil. to servers Christians, Negotium est illis (Hæreticis)

Therefore is in that particular is no argument, that God we of their Religion, but is only a figure of our human y, and perverse in mations to vice and liberty. And they by that the Protestant Reformation needs no other mito prove that it is Divine, but it's propagation, miltake

apud Sarai. Verfis gradi. bus Munitro min Sc.

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Protestante mistaken in the confisence of their ju-Jufying faith with justice, or civil Government. Demonstruced in the new scalement of Island, and I in the person against Catholichs in Englands and Jet the King and his government bindicated from the note of Tyrony, or the breach of public, faith a because his Ministers are compelled, by a more fairly of filter by their species the species and principals. ciples of Protestancy : Nor and standing all which the Irish , and English Roman Catholicks are bound in confessure the so accompe the recovery of their Piche of Religion by Griss . But rather to Jahmus them Jubes to his Majefty , and fuffer their croffes wirb Christian patience.



Il Procedients agree in the doctrin of Iuin that of good works. And though all ne-celling of good works be in very deed ex-cluded by the pretended fufficiency and efficiency of the Procedum; justifying faith; for in what need can a man stand of good. extrem . com den jes edad uname viges, fi crede, mores

on faith is abolifhed , be God alone, is attribu of God , or to the s feth Majfer with the would oblige thee to the Jes do with Majfer to the Jes Christ Larter in Collection bridg to works. 30 catum demerfus as ad fummam vfq

Althornon ity of God's

are no folicitous of what we do and his by a good fire, and his beautiful for difference for keeping works do foring out as neath as heat from fire, or fruit at supposets, him less hath that faith. faith Add how the fel a

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[4] Lieber in his Sermons translated into English and 1578 and 1476 [4] Mote and three and three and three and three and three against the Remain Technology in the forest Service and Adon. Dr. Whiteher afficiency has been allessy.

[6] Alies and Main, pag. 1335; Sent quifquit survey cre-

e morality of ne to Majemen carefull in ill choice per pictities and roubles by their makes adulteries. Murthers, ico-llient of either no fine at all in them, or fo venial that they are no fooner committed then pardoned, by a more plant judgment and fibble, then ever the Rope pretended to have power or grant, and without obligation of any fatilities of series of prevention patt offences, or any purpose of series amendments that purpose being removed not only superfluous by their faith but redictions by their doctrin, either of the impossibility of mening God's Commandments or by their Tenet of the necessary springing of good works from faith. And because this their Evangelical liberty, and indemnity

only is not confident with the words of S. Provis. For the three lation the wore that by good work part and make the worston. They cather make that Bailtie apocryptiall, or leave out of the Text in their Translations those two words, possessing.

It is commonly lived that though many fluti-men be Admills, yet they will never permit Atherine to be made the legal Religion of the trate; because they know that men who do not believe there is a God, of providence, cannot be kep in awe of the government, or brought to observe any other laws bur their own appetite. I me they neither test punishment nor de terro d'interir oche pure dort vice sociali ni especare and hope; the multimide cannot be good The fame to lon concluded, that Protefam re to make Protestan the Reigion of the life on being sending to difficulty and contemporary of ver-confident belier, as by non as all Heelf that faith al is folicient affurance of hi that flich a fifth once polles de en not be to royd the occasion, or return the temperature of eleafure or profit; nor omit the oportunity of reous in his vice are vill nice, and ultifying thing letigns and devices conferentious Tand from being hang di his Prope being damin'd, or dround in Her. I vern a multimide where this is the Religion not but promoted, is evident by our late difference only permitted but promoted, is evident by our late differences. Could Janners. Tinkers, Taylors, Coblers, and Bruers, dominates and policis peacebly these tree Kingdoms, and murcher our health and innocent King by a formality of Response kressand with ce, had not their wicked oractife on countenanced by the Protestant principles, and look't upon as a releasant point of Protestant principles, and look't upon as a releasant principle of their Rips. their Ring-leader and Regicide Gromvell, that he dyed without remora

The Prote-Stant doctrin of justifying faith most dagerous and damnable periods of confedence, or figure of repentance for his monthstone illusies, because (fayed he to his Protestant Divine that assisted his in his last sickness) I am fave to be faved, fing I had one difficient faith, and could never look to Every a folia. Rogue may attempt the most horrist crimes with house of prevailing monest men whose principles are so presuming upon mercy in applyable to mischief.

Inow it will be answered by them in whom education his created zeale for the protestant religion, or interest bath endred obstinat in maintaining the same, that the principles of vicites of protestancy are mistaken, and misapplyed not only by as Catholiks; but even by more protestant Authority by the more prejudicall to the foule, and good overnment, then religion subject to so many mistakes, and so generally, and pausibly mistaken by it's own greatest Doctors. It We take our being mistaken in but their prints against Michael to the publish at a their Church on cread (at most,) but no probability, and so much they are so our contrary creaters and judgment of their mission is and semigrated from that was probable opinions the measurement of their particular of the semigration of interests, very law protable opinions the most subject to the particular and subject to the contrary creaters and judgment of their missions and sinterests, very law protable opinions the most subject to the church of england of the church of the church of england of the church of england of the church of

R James was a rife, and tree-leing Prince, and in the unference of Hampton-Gourt and equintenance the Dean of Puts and the Bilhon of London disputing against Doctor Results and others, that maintained the affurance of falvation (of practituding the Kings distinct substitute politic then religious) of a principle so damnable to the soule, and dangerous to the late, it would not be condemned, not censured, unless the 39-Articles

hypocryfy, Cromwelly 6 the most vojus glory ; though, n' the attempt ? Protellancy, for a fteer the thip of this bulent a fea, an tinus their prosperous con hend that at long runnin escape the rocks and shelv driven, If our Pilots; and Parliament will be overruled loud and rude outcrys of the Sauntte of the people, Toleration of or liberty of conference; and will think it relefeered so their reals and raife protestancy a principles in particular to the purity of the

for In a Treaty of Confidency with Engined feing non car save flows focusty or performance of articles then was go on to the then Confedence of Treat which Confidence in air a present of the confidence.

We shall not prelime to discours suches of the shipe there our Allicence and attribute lead up to window the Government. Here there was to the discourse of the shipe that the shipe the ship that the

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My Lord Chancellor in bis speech to the Parliament at 0x-

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and definite not to return once mor Car Harling Day Orion History le Jus

and Familia Andreas and cap 21. Lang. And Luther him-felf arknowledg the world groweth dayly worle, men are now more revengfull, coverous, incentious their they were ever before in the papery and bettire, when we were feduced by the Pope, every man did willingly follow good works and now every man neither faith, nor knoweth any thing but how to get all to him felf by exactions, pillage, their, lying, utility 22. And in his Colles. Manja. Garas, following, utility 22. And in his Colles. Manja. Garas, following in woodarfull thing and full of femala, that from the time in which the crue doctrin of the Ghospel was first resulted to home the world bonded dayly grow wors. Mr. The his moreous to good works; printend on, 1590, in the spirit the Land Marjor of Limbbs, faith; that after his travalle in the allest papers of country about 1 found the people in most case of good works even.

en in the cone of fome travales, and obler in the property of the service and the service Adversa Committee

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most courseous, and labour, to the score and strangers they were most courseous, and liberal, and in their judgment and second and second most true.

greatell part of the Retogned Chopeses feemed to look sites, nothing he the Ghofeel' but to be rid of that volcof different which was remaining in the Papacy, and to do all things according, to the art of their help; it, was not then we blesting to them to heare that we are jetted to forth at an analysis. tholicks do not preuent to have no reill-liven in our Chur-but this we may fay with truth, and (I hope, without off-se, that the difference between protestant and Catholick livers is, that when Protestants fin, they do nothing but they are encouraged man by their ellipses (2003), her principles of their Religion; but when Catholics fin, go against the Shown Teners of their same and profess Even our Profess, and foods, who were for pearly to far from encouraging as to a constituence or more of a ning, that has module as precessed and not effect conditilo lar from encouraging as to a continuing ping, that are involved process of a few particles and a few particles and a few particles and after all is done, we prefer to no certainty of being particles a few particles as Protestants prefere encourage as Protestants prefere encourage as Protestants prefere encourage.

The name of a frant principles con God that the pru Ministers is 6 e Prince and moderation of hi ary and penal fla The same of the sa

he Prespiterians and others endeavor. Untill the generaof their Stations reflect upon the impiety of the first Reners, and upon their own initiales in preferring the mada of a few dissource Friars (concerning the matter of Chrifaith) before the constant Teltimony and doctrin of the
also visible Church, we cannot expect that they who govern
mittaken autorated, can make institute the rule of the purportees which depend of the concurrence and acceptanof men, whose greatest care is to promote Protestancy and SECTION X

restants mistaken in the consistency of Christian bamilies, Charity peace either in Church wish their making Scripture as interpreter by ornics perfore for salible Synods, or in the filter conscient the tale of faith, and e and how much also they the 10. Articles or the a diffinitive figure of Loyalty

Calvin Comment and all others that reform the domine of the Church of the could not prove their new Religiformations by refirmonies from antiqui-probability of Reason, were inforce to of all Herctiles, who (as S. Mustin fays 1. 1. de

him-felf (po Dom. post Trin. fol. 118. , book of Here o, to that book Tradition to cleerly bent against as much as con Parid poled by the fenile of low'd for temporal and fivdid privat Procedunt, or arted of Scripture, Church, Cou Com, z. Wittemba down this light for .. Governors ; let Popes , Bishops what they pleafe wo that E. V.

util erreifeite, neverbily fire lag fallibility, or politicity of error in the face Court and properly Christian fathers and properly Christian fathers and properly the properties Doffriedmon factor of be inconfiftent with homeon Catholist Religions of the court of Catholist Religions of the catalogs of Divine faith, and with the Authorist Catholist Religions

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Da 3 without without question some might; had not the Duke of Albandon so so should. We have grounds therfore so sky that every protestant that but wit; and valor, and will take heald of the alvantages of his Religion, may have to be a King, or the tectory and we cannot but admire that any shall make some deshies, cept against the Roman Catholick. Teners, for admiriting of on Pope, where according to the ground and principles of all Protestant Reformations, there are according to the ground and principles of all Protestant Reformations, there are according to the ground and principles of all Protestant Reformations, there are according to the ground and principles of all the second their second the pages of the popular, then his fifting justification.

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Religious is, to believe what you think fit according to your belt understanding of a writing you can not understand by any human and privat industry of your own, and trill not learn from any publik anthority of the Church, because by following the interpretation of the Church you fancy that you may be mistaken in for the fare of being mistaken in, or by publick authority, the protestant either falls into oblinacy in his own privat opinion, or into an indisferency for all opinions, and so become to be an Heretick, or of no Religion.

A mong the protestant Confessions of faith, the 39. Arent piece; and yet the same Articles acknowledg that the nifible Church of God bath erred, and may are from time to some; and by consequence the prelatick may have erred in this very afstion, as in most of the 39. Articles. How this acknowledd vacertainty of truth can agree with the certainty or Chrinanity of faith, or with any hopes of falvation, I can not comprehend. But albeit these articles seem as insufficient for ivation, as men are vocertain of their truth, yet are they cought ufefull to the government; for, though they want the bitance, (that is, the certainty) of faith, yet they have the Christ, Trinity &c. And are confirmed by acts of Parliaene But that which makes them to be fo much infifted vpon, that they are so indifferent, and appliable to all Protestant eligions, that with much reason he is censured a very wilfull sbiterian, and funatick, who will not fibmit, and fubscrito articles so indulgent, and indifferent. Therfore not ony now but formerly in the beginning of all diftempers ground voon Divertitie of protestant opinions, it was thought good icy to commit the 39. Articles to the prefs, therby to pleae all differting parties; and this hath bin practifed not only in Oncen Elizabeth, and King James Reigns, but also in King reles 1. an 1640. when the rebellion began to break forth, and was cloak't with the authority of a legall Parliament, as

cell as with the zed of the Protestant Kellston sounds well as with the seal of the Protestant Kellijion spaint the Church of England. And an 1633 when the Symptoms of this rebellion were first differently there was printed, by special Command, a Book setting forth, the agreement of the 39 Articles with the doctrin of other reformed, but rebellious Churches of france, German, Netherland, Bafil, Bohemis, Sweetland, Smatterland & The Title of the book is, the Faith, Doctrin, and Religion, probessed and protected in the resum of England and Dominions of the same, expressed in the Articles & The layd Articles analized into propositions; and the propositions are considered in the Articles analized into propositions; and the propositions proved to be agreable both to the writen word of God, and to the extant confessors of all the neighbour Churches Christianly reformed. Perused, and by the lawfull airthority of the Church of England, allowed to be publick

the Church of England, allowed to be publicated printed by John Legat. 1633.

So that no mervaile if the 39. Articles have not proved to be a better antidot against Rebellion, then we have teen by experience, they being so agreable to the doctrin of Churches railed and maintained by rebellious people and principles against their vindoubted lawfull Soveraigns.

The French Hugonot Ministers in their affembly at Bone 1472, decree that in every citty all should sweare not to say down arms as long as they should see them perfective the doctrin of Sayaton See. In the mean time, to govern them Alveston See.

Ctrin of Salvation &c. In the mean time to govern them by their own protestants rules. See Succisf in his autwer to a bel funplicatory. pag. 194.

See the Catholick doctrin of the Church of England er. 11. Wittemberg. art. 12. Suen. art. 15. all quoted shid pur. 5)
Drefterus the Protestant writer in part. 2. Nallenarii fasti pur. 661. acknowledgeth that all the warrs of Germany against th Emperour and lawfull Soveraigns happned ex mutatione Religio-mic Pontificia in Lutheranam. See Crifpinus of the Churches effate og. 509. how the reformed Church of Bafil was founded y the rebellion of fome Burgeffes against the Catholick Sena-

We may lay without either varity or flattery, that were coffible to maintain the Soveraignty of a King, the peace and operity of a people togeather with the principles of Protective, the English Nation would have don it, wanting near with or judgment to find out the expedients after long persence (of 100, years) since the pulling down of Popery; yet we see that nothwithstanding the wildom of them who and yet we see that noth withstanding the wisdom of them who govern, the learning of the Clergy, the worth of the gentry, the sincerity of the common fort, and the natural inclination to loyalty of the whole Nation, since Protestancy came among us we have violated the laws of nature and Nations, we have by publicle acts of State don many things, where of but one perpetrated by a private person (whithout any countenance from the government) were sufficient to make not only him-self; but his whole samily, and Country, infamous; Marthers of Soveraigns by a sormality of justice, breach of publick faith for the Protestant interest, were never heard of in England, nor acted by English men until they were protestants: Therfore the infamy, and reproach theroit must be left at the doores of the English Protestant Church, without blaming our English Nation; or nature, it is the nature, of an arbitrary Religion to pervert good natures; It consounds the state more then any arbitrary government. arbitrary government. The worst of arbitrary governments have fome regard to the honour, and word of the Prince, and An arbitrary government is reduced to one hippreme; an arbitrary government is reduced to one hippreme; an arbitrary many suprasses trary government dock pretend reason for the Prince his Com, many suprasses E c 2 mands, es subjects. publick faith. An arbitrary religion dispenseth with all An arbitrary cy and.

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Commands an arbitrary Religion by precending to be above

How arbitrary and a sleable all Protestant Religious are to every paracular interest, and fancy? notwithstanding their publick protestions and confessions or fasts, is visible by the 39. Affactes of the Church of England, that intheres could neither sets the judgments of subjects in any on certain belief, nor tye them to their duty and alleigance to the lawfull Prince, though the fayd articles wanted no countenance of law to gain for them authority. And yet the protession of the 39. Articles together with the eath of supremacy, is made the Articles togeather with the oath of Supremacy, is made distinctive fign of truth and loyary in our English Monare But the Articles being applicable to contrary religious and terests, and an oath affering a thing to incredible as the terests. tual fupremacy of a lay Soveraign, must needs expose the vernment to continual dangers that flow from a plausible popular tenderness of conficience, and from the contemps of indifferent and improbable a Religion; and therfore though my do abhility. iny do abhor, yet tew do admire, ourlate King's mis-fortune, his Majefty having grounded his Soveraignty, and fecurity upon Councellors, tervants, and fouldiers of whole indearly he had no other evidence but the profession of 191 Articles to who certain, that they figuished nothing, and dispensed with every thing) and an oath of a jurisdiction to incredible. The they who took it either vinderstood not what they swore or if they did (by swearing a known vintruth) disposed them selves to violar all oaths of alleigence, and learn't in all other promises to prefer profit before performance, conveniency before conscience. Were not this true, and were the preliate Religion ("with all my laws, and out so capable of establishing Monarchs," or of making subjects loyal, and servants faithfull how marchs, or of making subjects loyal, and servants faithfull how were it possible that fo just and innocent a King as Charles 1. (The anciented by fliecellion and inheritance of all Christendom) should be so generally and visworthyly betray d by them that profess of the 39. Articles, and took the oaths of supremacy and

ry and alleigance? By the laws of the land it is enacted, (and accordingly practifed,) that non be permitted to vote in Parliament, or trusted with any employment in the state, who professeth not the prelatick protestant Religion, and swears not the Supremacy and Alleigance : And yet we see how litle this non and oaths wrought vpon the generality of these King-ns, or availed the late King. None that understands the introst the English Nation will believe, that by nature they re so bale, and treacherous, as of late the world hath obser-ed. Therfore what they have don amis, so contrary to the generolity, and honesty of their dispositions, and to the rules of Christianity, must be attributed to their Religion. Wherfore it must be concluded, that any outward fign, though it be but a red fearf, or garniture of ribands of the King's colours, doth engage and confirm more the subjects and souldiers in their duty, and loyalty, then the 39. Prelatick Articles, and the oath of supremacy. A Robell, or Roundbead, may, it's true, weare the King's colours, but not with so great danger to his Majesty, or dommage to the publick, as when he professes the King's Religion. Very sew Englishmen will sty from the King's colours they once weare and profess to esteem, but many that profess the 29. Articles will fight against the Prelatick interpretation therof, for their own privat lenie, and against that of the King and Church of England So applicable are the 30. Articles to all differential Reformations, and to pliable to every Rebellion that is grounded upon any pretener of Scripture has a sympletic to a second of the property of the second of the property of the second of the

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SECT X.

Flow the fundamental principles of the Prot Reformations maturely examined, and firstly fol-lowed, have led the most learned Protestants of the world, to Indassme, Atheisme, Arimisme, Mahometanisme 190, and their best modern with and briters to admit of no other Rate of Reli gion but Natural Reason; and the Protestant Churches of Poland , Hungary , and Transilvania , to deny the Myftery of the Trinity.

Ebastian Castalio, termed by Osimeter (in against pag. 753.) Vir. apprime dothus, linear are settisfication. Ranked by Dostor Humster (In vine Ivolla pag. 265.) with Luther and Zanastians and planeted by Pontales (in Chromographia pag. 123.) amongs the Fauers and lights of the Church this great and learned Protestant, having confidered the exophecies mentioned in Scripture, of the conversion of Kings and Nations by the Christian Church, and of it's happy state, splendor, and continuance, and compared all with the very foundation and first principle of protestancy, to wit, with the protestant supposition of a generall apostacy, and fall of the visible Church from the of a generall apostacy, and fall of the visible Church from the true faith, and their remaining in superstition and idolatry for so many centuries of years, together with the invilibility of the Protestant Church vntill Luther, and (by consequence) it's not converting

correcting any visible Kings or nations from Paganisme to Christiansey; having I say, maturely considered these things, was so perplex'd, and doubtfull in point of God's providence and veracity, that he came at length to believe nothing, as may be seen in his presace of the great latin Bible dedicated to K. and 6. where he saith: ", verily we must contest, eyther that these things shall be performed heraster; or have bin already, or that God is to be accused of lying: If any may answer that they have bin performed; I will demand of him, when I if he sayd in the Apostles time; I will demand how it chanceth, that neither then the knowledge of God was altogether perfect, and after in so short space vanished away, which was promised to be eternall, and more abundant then the should of the sai! And concludeth; the more I prosective vanished the scriptures; the less do I find the same performed, bensoever you understant the same prophecies.

Martin Bucer one of the primitive and-prime protestants, and an Apoltie of the English reformation, of whom Sir Iohn K. Edward 6. Malter, fays, the world scarce bad his fellow, d whom Arch-bilhop Whiteift (w bis defence erc. pag. 522.) meth a Reverend, learned, painfull, found Father &c. this great or after his first Apoltaly from his Dominican order, and appareth in his epiftle and Mainh. & ad Effingens; Then e returned again to be a Lutheran, as may be feen in the Acts of the Synod holden at Luther's house in Wittemberg. an. 1539. and in Aucer's own Comentaries upon the 6. John. and 26. Mathay, where he asketh pardon of God and the Church, for that he deceived fo many with the error of Zuinglius, and the Sacramewarians; And notwithstanding this open repentance, he returned again to the same Zuinglianism in England, and therfore is reprehended by Schluffelburg (in Theol. Calv. lib. 2. fol. 70.) At length feeing the incertainty of Christianity wherunto by protestancy he had driven him-self, and others that stuck to it's principles, at the houre of his death he embraced Judaisme,

as they who were present ther at, testify, faith Praceolis (pag. 107.) He declared long before to Dadley Earls of Warwick, that he doubted whether all was true that the Evangelists relate of

Christ, wherof see herrofore, part. 1:

David George who for many years had bin a pious and publik Professor of Protestancy at Basis, and [a] called a man of God, for his notorious charity to the poore and sick, considering and comparing the aforesaid doctrin of protestancy with the prophecies of Scripture concerning the visible Church, became a blassphemous Apostata; and affirming our Saviour to have bin a seducer, drew many Protestants to his opinion, convincing them by their own principles, and this argument. [b] If the doctrin of Christ and his Apostes had his true and perfect, the Church which they planted should have communed. It is manifest that Antichrist bath subverted the doctrin of the Apostes and the Church by them begun; as is evident in the Papacy: therfore the doctrin of the Apostes was falls and imperfect.

Bernardin Ochin one of them whose opinions were Oracles to the Composers of the 39. Articles of Religion, and the liturgy of the Church of England, so much celebrated for his learning and piety, that the Protector Seamer and Arch-bishop Cranmer called him out of Germany, to help them in their Protestant reformation; termed by Bishop Bale a light of the Church, and England happy whilst it had him, miserable when it less thim, highly commended for learning and virtue by Simlerus, and Sleydan I. 9. fol. 297. and by Calvin I. de seamlath, &c. This Ochin whom as Calvin writ, all Italy could not match, this light whose presence made England happy, and whose absence made it miserable; this very Ochin, considering well the principles of protestancy, became a Jew; concluding that Christ never had a Church vpon earth. When I did (south he in prassa. Dialogorum) consider how Christ by his power, wisdom, and goodness had founded and established his Church, washed it with his blond, and emiched it with his spirit; and again discerned how the same was (funditus eversa) viterly over thrown, I could not but wonder,

[a] Ofiander in epitom. Centur. 16. part 2. pag. 647 faith of David George brebatur enim publico vir Dei mini Sterio Baftlienfi, egentibus eltemofy nam subministrebat, METODOS COM-(olabatur Oc. [b] Hiftoria Georgij Davidis publis-

Antwerp.
1568 fi
Christi & Apostolorum
detrina vera
& perfecta
fuisset &c.

hed by the Divines of Bafil and

printed of

And proceeding from this concept of the Popes prevailing assainst Christ in viter overthrow of the whole visible Church, he concludes that he who founded and purchased the Church with such pains, and at so deere a rate, could not be Christ, he could be the wanted power or providence to preserve it, and therefore Ochin tourned sou and taught circumson and Polygamy. Upon the same motives [a] Alian Nassawa most learned Protestant, and chief Pastor of Heydibagh, turned Turk, and was circumsised at Constantinople, persuading many of his stock to become Mahometons. [d] Allemanus elecemed, and beloved by Beza for his learning, seing that the predictions of the prophets were not sulfilled in the Protestant Churches, and being resolved not to be a Papist, held that the Messawas of come, and so renouncing Christianity became a blasphe-

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[2] Oftender is spitent Centur. 16. pag. 818. Schluf3, fells in Theol. Calvin l. 1. art. 2. fol. 9.
4 Idem Schlussenburg cit. fol. 9. where he brings
5 many other examples of protestants to the same pur5 pose, as also Ostander centur. 16. pag. 207. 208. 209.
6 Concerning that known Text, I and my Father
6 are unum, one thing, lean. 10. 30. Calvin avoydeth
7, it (as the Arians did) saying. Abust sunt boc loco
6, veteres are probarent Christum esse Patri homousion.
6, Neque enim Christus de activistate substantie disputat, Vrivate
7, sed de consense creation of Calvin in Ioan. 10.
6, Calvin in admonit. ad Polonis explant. in Tract.
7, Theol. pag. 794. Sententia Christi, Pater major me

non dubito ad totum complexum extendere.

" Stancarus contra Minist Geneuenses Tigurinos fol. 94.

" 6- 95. 6- 118. 6- 123. affirmeth that the Refor-

, elt, restricta fuit ad bumanam ejus naturam; ego vero

med Churches professing the faith of Geneva and Tigure, be Arian, and faith. Conclusion of & Cal-

vine, dollrinam cuam de Filio Des effe plane Aria-

nam, a qua, refilias quam primum te oro atque obficra

Calvin, the Oracle of Protestant learning, and the most plaulible Reformer of Popery, is not only by Catholicks but by fundry Protestants charged with Judaism, in so much that the famous Protestant Writer Beidins Hanning Doctor and publick professor in the University of Wittembergh, and chief Disputant in the conference of Resistent against the Catholicks, writ a Book intituled Column Judaixans: And another Protestant book was printed 1586, and reprinted 1592, the Author whereof is the learned loomes Modestum, and it's Title, A Demonstration out of God's work, that the Columbia are not Christians, but only hopeized Jews and Mobanetans: and an other very learned Protestant John Scate, (in lib. 50, confarmment, 48.) affirmeth, Mahometism, Arianism, and Calvinifm, to be brothers and Silters, and three pair of hole mad of one cloath.

The Calvinifts do, and may fay the fame of the Lutheren and of every other Sect of Protestants; they are all made of one cloath, and differ only in the falhion, according to the diver fity of their fancies. They all agree in cloathing and covering their errors with Scripture, but some like one mode, some an other. Calvin and his faction feem to approve most of the Arian, to which also most Protestants incline, by reason of difficulty they find in the Mystery of the Trinity, explained after the Catholick manner; But non of them will eye himfelf to an others falhion, seing their Rule of faith is their own fancy. Wherfore notwithstanding the Confessions of faith of their fundry Churches, they do not hold them-felves obliged to Profess that, or any faith longer then it agreeth with every on's privat sense of Scripture, which he changes as often as further

ther study, information, or seeming reason moves him to the contrary. So that not only Mahametism, Arianism, and Calvinism, are three paire of hose made of one Cloath, according to Scarz expression, but his Lutheranism, and all other Protestant Reformations are remnants of the same piece, with different trimmings and patches; and though they be hose this day, to morrow they would perhaps be Turbants, or Jews garments, had not those formes and subhous bin so generally cry'd down, as ridiculous in these parts of the world, that the learned Protestants, who think them more Religious then their own, despaire of ever making them the mode. So true it is, that the bare letter of Scripture without Tradition (the rule of faith) makes men Hereticks, Turcles, Jews, and the worst of Infidells.

The learned Protestants who are not fews, Turks, or Arians, become Atheifts, or meer Rationalifts; Because there is not any thing moves learned men fo much either to Atheifm, or to have no Religion but naturall reason, as the difity of Religions, and the confelled vnertainty of such as professed. The interpretation of Scripture and Fathers bene lest by their principles of the Reformation to every parcular person's discretion, maks Protestants differ as much in Christian belief as in human opinions, concerning any ordinary, obscure matter; and their supposition of the fall of the vi-Me Church into errors of doctrin, togesther with the acknowledged fallibility, and vacertainty of their own Congregaions, takes away (as we proved in the last Section) all cerainty, and Christianity of belief. What doubt therfore can made but that fuch learned protestants as turn not Jews , hometans, or Arians, will either become Atheists, Socinians, meer Rationalists ? such as observe that the prophecies settdown in Scripture concerning the spendor, extent, and propaation of Christ's Church vpon Earth, are not accomplished in heir own petry Reformations, and withall are so peevish, and maliciously bent against the Roman Catholick faith, as not to examin

cramin it's cruth turn Jews, Mahometans, or Atheilis; Bur fuch as are alhamed or afraid to renounce the name of Christians, and yet are as oblimat against the Roman Catholick docurin; as the aforsaid Protestants, fall from on reformed sect to an other; and at length perceiving there is no reason to preferr on before an other, renounce all, and rely only you their own reason; most of them follow Chillingworth, Fauchland, Stilling-seer, and become Sociaisms, denying or doubting of Christ's Divinity, and are driven to that impiety, partly by the incoherency of the Protestant Tenets, and partly by their contempt of Tradition; but most of all by the soulish pressure function of their own wit and judgment, and by that secret pride so manifest in Protestants, and proper to Hereticks.

There is not any one protestant Writer, in whose works you may not find this heretical Strain. Neither is it to be admired that men whose Religion is occasioned by pride, and grounded vpon singularity of judgment, do betray and declare those passions in their discourses, they being the chief ingredients of their Symbols and the Conclusions most their deduced from their principles. I will omit all others at present, and only mention a passing of Somma against Foliams (p. 2.) wherin you may see to what a pass Protestants are brought by their own proud and privat spirit, and by their contempt of Catholick Tradition. Thus therfore he faith. To what purpose should I answer that which thou borrowest from the papilts &c. especially where thou opposed to vs the perpose tuall consent of the Church I very excellently doubters in this behalf hath Hosiss (a Papist) discours a gainst you, wounding you with your own sword. And therfore you are no less fals in urging against us, the Churches perposual consent (for the Divinity of Christ) then are the Papists in their vrging therof against you and vs. And ibid. pag. 352.

We propose to vs in this question (concerning the Divinity of Christ) non for Master or Interpreter, but only the holy Ghost &c. we do not think that we are to stand to the judgment of any

in thew never to holy, and lawfully affembled, of any vilible Church, though never to perfect and univerfall. Even
Uslams himself disputing against the Islams, is inforced to reject
the examples, sayings, and deeds, of Athanasius, Hierom, Austin,
Theologie, and other Fathers, whose authority he now oppose
th against vs, as facred. Thus much have I thought good to
remember, that Volums may receive answer from himself, when
he so often inforceth against vs the authority of learned men, and
the consent of the Church; &c. And truly Society doth defend
his error concerning Christ, with as many and as cleer texts of
Scripture (not understood in the sense of the Roman Catholick
Church) as any point of Protestancy is maintained by other
Protestants.

The Puritans (now called Presbiterians) vie the same way of arguing against the Prelatiks, and with no less success, then seems against Volumes, as may be seen in Cartwright in his second reply against episcopacy (p. 1. pag. 484.) And that it may input (faith he) how justly we call this Canon of the Cauncel (the first generall of Nice, in the Canon touching the Metropolitan which the Prelatiks veged in favor of Episcopacy) unto the such some of the word of Gad, let it be considered the La the same Councell appeareth that to those chosen of the ministery unmarried, it was not lawfull to take any wife afterwards the Paphmenia above the state only this was before that Councell, has was an ancient Tradition of the Church can not supposed rested the visit of the ancient Tradition of the Church can not supposed this, wither can ancient sufferne authorise the other.

The Prelatick Clergy would fain hould Episcopacy by virue of Tradition, and of the authority of the Nices Council, and yet would have Priests marry, contrary to the same radition, and authority. In like manner, as the same Mr. Cartwight well observeth (ibid. pag. 582.) the Bishops of the Church of England would needs have the Nices Councell be of sufficient authority to maintain Arch-Bishops, but not the

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Pope, whereas the on is as cleerly expressed as the other, and no less necessary for the government of the Church. If (faith the) an Ach Bishop be necessary for calling a Provincial Councell, when the Bishops are divided; it is necessary there is also a Pope, which may call a general Councell when division is among the Arch-Bishops; for when the Churches of one Province be divided from other (as you ask me, so I ask you) who shall assemble them togeather? who shall admonish them of their duties, when they are assembled? If you can find a way how this may be don without a Pope, the way is also found, wherby the Church is disburded

of the Archbuben

[4] The Word Trinity is but a bumã inventio and Soundeth coul dly Luther in Postil majore Balilea apud Herna gium in enay-Evangel. Dom. Trinit. Calvin ep. 2. ad Polonos in tract. Theolog. & pag. 796 faith, Precatio vulgo trita elt . Sancta Trinitas vnus Deus miserege noftri, mihi mon placet, ac omnino barbariem Japu.

When Prelaticks difface with Presbiterians about Episcopacy and ceremonies &c. they extoll the four first general Councells; but when they dispute with Roman Catholicks, about the vnmarried life of Priefts, the pop's supremacy, or any other point of Popery, then they extenuate the authority of the fame Councells, and will admitt of no other rule of faith but Scrip So that a Prelatick protestant against Presbiterians is a P against Papills is a Presbiterian; what he is, or would be if both did argue against him at the same time, is not well known to me main pillars wherby protestancy is supported, which are the protestance stall and fallibility of the visible Church, and the arbitrary interpretation of Scripture, he may be any thing he plants; and (to speak more models). (nor as I suppose to him-felf;) but if he admits of t fes; and (to speak more modefly of him then Modeling Calvinifts) he is in a faire way to be a baptifed Iew, Mahome tan or Arian, and can not mis that way, if he will be guided by the Protestant principles, and follow the track of the most learned of the reformation. Both Luther [a] and Calvi dislik't the word Trinity, on sayd it founded couldly, the other barbaroully; and Luther by omitting in his Translation of the new Teltament this Text of Scripture. There-be three which give witness in beaven, the Father, the word, and the boly Ghoft, and these three be one, sheweth how little inclined he was to be-Lieve

Seve that facred Mystery; and by faying that his foule hated Homuston and that the Arians did very well [] to reject that new and profane word from the rules of faith, he declareth how his Protestant rule and reformation doth direct men to herefy and to all kind of infidelity; for, there is not a more refined herefy then Scripture mif-interpreted, and mif-applyed; and Scripture may be as easily mis-interpreted and mis applyed agsinft the Trinity, or the second Person's equality, and consubstanviality, as applied to any on point of Protestancy. The Anti-Trinitarians of Poland, Transilvania and Hungary think themselves as good Calvinists as any French Hugonois, and better Protestants then English Prelaticks, or German Lutherans becaufe they not only agree with all reformed Churches in the Fundamentalle of Protestancy (that is, in supposing the Apostacy of the Catholick Church, and in reforming it by privat authority, and their own interpretation of Scripture) but go a step further in the Reformation, by denying the Trinity. By the principles of protestancy, and the practise of the first Protestant deformers it is left to the choyce and differetion of every particular Church and person, what articles of Popery are fitt to be rejected by their privat interpretation of Scripture: and indeed it is impossible for men not tyed to any rule but to their own fancies of Scripture, to agree in the points of Popery what to reject or retain. They who confine with the Turk's Dominions, venture to deny the Trinity, and the Divinity of Christ, and laugh at their brethrens arguments (against their impiety) as deduced only from Tradition, Councells, and Fathers and call them old Roman raggs long fince torn in pieces (by the Protestants them-selves) in other points of Protestancy &c. Hi funt useufti panni quos vos laceratis in aliis fidei articulis &c. e lacerata jamludum calceamenta. (Nullus & Nemo H. 9.) They are (fay they) patcht showes worn out long agon, but heer in England, France &c. where no neighboring Nations deny the Trinity, or Incarnation, Protestants make those Misteries fundamental articles of faith; but in Transilvania, and Hungary

(b) Lube in the control of the contr

Huneary . The principles of Protestancy are not kept in such awe as heer , they make bold there to apply Scripture against any mysteries of Christianity,

Offander in Epitom, cent. 16. pag. 269 Symbolum Ashanafavocant doctrina S fidem Satanafii: vanissime insuper jactitant Lutherum Dix tectum turris detex iffe , fe Dero ex imis fundamentis eamex feindere.

Wherfore we must not admire that they (as Mr. Hooker tells vs Eccles. Police 1. 4. pag. 183.) Of the reformed Churches of Poland, think the very belief of the Trinity to be a part of Ami-Christian corruption, and that the Pop's triple Crown is a sensible mark where the world english know him to be that missicall Beast oken of in the Revelation, in no respect so much as in his doctrin f the Trinity: Nor when they fay that St. Athanashus his Symbol is the Symbol of Sathan; and brag that Luther did fource untile the Babiloman Jower (of Rome) but that they do otterly demolish is , and dig up its very foundation. By which words they give cleerly to vinderstand, that the Protestants of Germany, England, Denmark &c. are but superficial Protestants and are as yet far short of that substantial, and fundamental Reformation whervnto the principles of Protestancy, and the Protestant rule of faith, or an arbitrary interpretation of Scripture, doth direct. and incline all Churches of the Reformation. As for our En glish Presbiterians and Fanaticles, they agree with the polonian Hungarian, and Transilvanian protestant Arrians, and Anti-Trinitarians, in believing the Protestant Reformations can not be pious, and perfect, so long as they retain any on point of popery; and indeed there is as much reason and popery; and indeed there is as much reason and ground in Scripture to reject all, as any on; and the Protestant princi-ples warant the deniall of the Trinity, and Incarnation, as well as of the Mass and Transitofantiation. The prelaticks perceive this to be true, and therfore in the 39. Articles (to avoyd fcandal and discredit) profess the belief of many mysteries, that according to the very foundation of their Reformation they ought to deny; and though they feem not to be guilty of impiety in their resolution of retaining some, yet are they convicted of incoherency in not rejecting all, as we shall now manifeftly prove. as the second second to the second second

SECT. XI.

SECT XI

teleoned to all kind of engaletics, is sureber deteleoned to all kind of engaletics, is sureber demonstrated by the Prelatick doctrin, and distintion of sundamental and we fundamental weights of latth. The design of their sundamental distintion land open. The Roman Sucholick, the sole cutbolick Church; and how it bath the authority of indoorg all controverses of Rahmon.

Niev of doctrin being a confelled mark of the true Church, which is called On in election to one and the time faith; and Principles preciving they can this value by and the seans to bring them to it (every mine and Church and person hallenging true are pret Stripes which was a fine or them from that larger thought that not only their further turches and confellions differ extreantly in doctrin, but even the members of one and the time Congregation agree not among them-felves in the explanation of their arises, nor in the Authority of their Church to command and identify the Authority of their Church to command and identify the English Prelaticks) have invented the finition whereby they hope to foole their flocks, and make G

falley of faith a fequence that if the articles of C favour man would ment, is a substant reality of our sacrifice, t and the verifying or fallify and yer Bifhop It wel the land, in his apology for crying that protestants thery, tells want is but a ma Zuinglians

bin miof pural notions nd pride of ticks reflecthrough the own 19. Article with the foundation and liber-cy, would fain (by agenerall nation of Christianity)

Carbolica processor price and power. In which precedings they commit two great indistrutors. They do not confident how they have thoughted the Great, and make the East ern Chirches, by the processor of the proc

" Affection of the second of t

A Theiful Billian and Groman

This their prelatick moderation towards our Roman Cathalick declarin in the effect of a necessary compliance with our Advantages, condemned hereticles; see of any Christian charity this day bear to our principles or persons a appeared by their quite contrary expression in other occasions, and by the severity of their statutes against priests, and espitts. They can hardly excuse the errors of Arrians, Nestorians, &c. And yet accuse

vs of herefy; nor can they maintain the Great small-pping of Images, to be lewfull and yet condense the firm in vs a idolatry.

But that which shey until yet against the Ruman Catholick Church, and where all toler as lifering to at it, are considered to soyn with wronthers, to that an in a considered the fole Catholicks, and the organish and a catholic care the fole Catholicks, and the organish and catholic care the Catholic stands are considered to the catholic stands are catholic

And though the Schiffmanile, and Henrick of the Greek Church show the Persistence to much should be about the doctrin, and refused the communion of all Processes, over an me for deferred and defects before all Church as carried? It maintains the inclinioners of the estate baselies are of the which the Greek them felves are the Church of Court is completed which the Greek them felves are the Church of their former errors, but not without a visible marke of God's indignation and justice. Protestants therefore are consent to exact the grows

being thereby to obtain for their filves the name of Carbolikis, and are fo kind as not to exclude any that professes Christians are fo kind as not to exclude any that professes Christians and are fo kind as not to exclude any that professes Christians and are for the Arrise numers finest that Presentant community; not doubting the that for a reason of civility, themselves will by victure of that general appellation of Christians, he countemneed by the enemies of the Church of Rome, and protected from its feverity. But the Greek Patriarch smelt their design; and though a Rebell against the sea of Rome, yet he condemned the Protestant doctrin; and contemned their factory a groung them so will be a first the truth of Religion in the amount to many difficulting Churches, and that these agreement in Providing Churches and that these agreement in Providing Churches and of surror importants, condemned their opinions at herefore, doctoring how different they are from dio to the Great Gillette, as appeared by the Santana Churches of the Great Gillette, as appeared by the Santana Churches of the Great Gillette, as appeared by the Santana Churches of the Great Gillette, as appeared by the Santana Churches of the Great Gillette, as appeared by the Santana Churches of the Great Gillette, as appeared by the Santana Churches of the Great Gillette, as appeared by the Santana Churches of the Great Gillette of the Churches of the C

formic Paris robe Conference features definite time in the large of Religion Wittendergraphen Theology of the Art of the

trume Vaction (102. 241. 126.) All the feaver Serve means (102. 77. 241.) prayer for the dead (102. 93. 104. 109.) Secrifice for the dead (102. 94. 104.) Monachie me (102. 133. 147.) That Priets may not marry after orders taken. (102. 119.) See Se Labord Standard in his relation of the One of the Greeks concurrence in Religion with the Roman Charen.

As for the Protestate Doctors and states exception against the Roman Crurch and Counters into them Catalage of Universal, they can be of as force because them own point an may cleer the matalages, patting them as mind out the definition of Catalage of Universal and the counters for the patting of the patting of Catalage of the counters one was a Church therio be Universal or Catalage, for a counter of the counters of the count

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verfality or Catalogia of the Church and the comment in the number of perform, as in the antiquity and identity of faith of the Profesiors with that of the Apolitic, so have they not any reason to object partiality, and slegality against the testimony and judicature of the Roman Church and Councells hen they omfure Pr hen a Tudg or witte on natural inclination f partiality, nor lawfull e entence or telli- competent

The Ra

to be fibject to the Pope in spiritual affaires, or that men much to militar from sieth so many days in the week, or dur ther is no bread or wine in the Sacrament notwithliancing the appearance of both; neither would they part with their lands and many upon the score of Purgatory; or manuals that private and or Cauches must not take the labery to themselves of deciding controverses of Religion; but on the contrary believe that general Councells are infallible even when they define matters contrary to our sense and inclinations. Roman Catholicks are made of siesh and though; and simulstons, and find as great difficulty in conforming their judgments and commonite there may be restricted in conforming their judgments and commonite there may be restricted by a conforming their judgments and commonite there may be restricted by a contrary to our selfants. Therefore they cannot be partial in condemning Proceedings, for not believing their things, whiels they be also partial against themselves; and nothing but the evidence of their own obligations to believe these things; strengthied by a first contrary to the conditions to be among it often Carbolicks, to be partial against themselves, or to judg and wittness (contrary to their own natural inclinations and composal merrist) for Popeling against Proceedings.

SVBSECTIL

Of the Inflice and legality of our Roman Confure:

Quid prodioaverino Aphiloti, quid ilis Chriftus revelaveria Uc. non ulter probari delere, mif per anjdem Eccles fias quas ipfi annialerum.

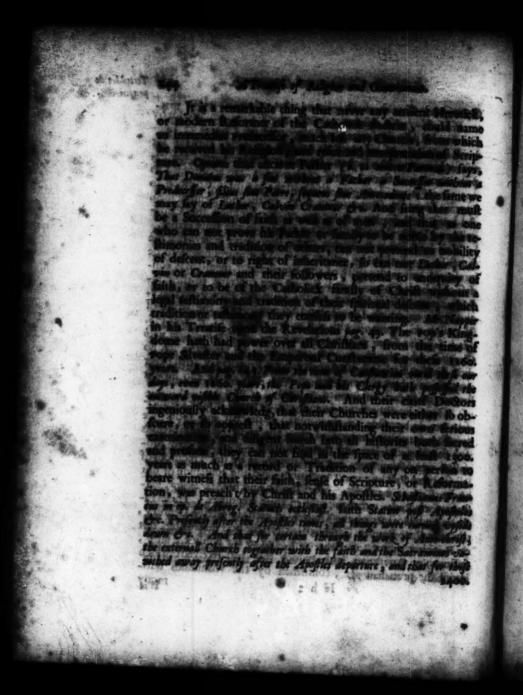


Ow we to the legality of the proceedings and confuses of the Roman Catholick Church guilt protestincy, it is a manifelt of lawfull witnesses, and clear evidences can make any judgment either in law or equity. In all controversing both of law and Religion, the

of fact. All disputes of faith mult be reduced vite a mowledg and memory, is the Tradition and tellimonies of thes, upon which we must rely; or resolve not to believe a him a course of carefuly; withelies as there are protestants. We demand their cause of knowledge to such of them as in numers of Religion make any use of reason, will not pretend that they know it by privat revelation, or by their own proper interpretation of God's Law. (these are neither Court for Church evidences) has will assure that their Parents and Pastors round them. Christiand his aposition were Protestants and these were tould so by others their Parents and Pastors, vntill passing some sew descents, they come to Laster, or Calvin, or Commer & There they must steam for Laster. Calvin, and Commer did not pretend that their Parents or Pastors restricted to them that Protestance was the unit Religion, them selves having bin the first Inventors on Ravivers thereof, after that it had bin (by their own confessions) at least 10000, years buried, and their Church had bin lawishes, or enchanted. le, or enchanted.

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ndom, their own wr diversaries is manifest, whereof the Divines of Magdeburg, her-fore quoted, writ copiously in their Centuries. These Fa-ers and Doctors of the Church in each respective Century, diversed the Roman Catholick faith to the next succeeding, not a privat opinion of their own, but as the publick, pure, imitive, Apostolick faith, which they had received as such om the precedent age, confirmed by the vnanimous testi-

mony

mony of their known Catholick immediat Predetellions. W exceptions or objections can Proteflants present against the holy and learned Pathers so impercial Judges and with the They could that they would not for any temporal inserest confin a matter, whereof depended eternity. They were S. Angustin disputing against the Pelagians, advers. I fine to the task of they have been mine Church; that they have helder; they have leaves, what they have received from their two have delivered to polarie. The most leaves a decline the Fathers judgment and reftimony for no but because they find them to be Roman Carbolick; it mays; so that the question is not whether they be whether their tellimony for vector in the leaves. whether their teltimany for vs. stearing that the field ferife of Scripcine is the latter which Christ flies delivered, ought to be preferred before the or mony of Linker, Calvin, Commer., or of the other ons and Parliaments of England of Education who prove not their reformed finite tradition, but by a new arbitrary into And in what Courses Judicature would pass for a legal proof 1. Where tradition wherby the greatest and compovering even of regal income and titles are decided in the Protestants Course: There ought not to be excluded as superfluous or superflucious the Church. M S T Million S A S of SP of St.

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SUBSECT UL

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SVBSET III



S to their exception that the Roman Catholic Church is but a part, and ought not to be judge of all other Christians, we answer, that not by all Christians, but by on part were all con troverses in the Church decided since the Ap

indement of that one, in matters of faith a n , were centured hereticks. That the Judgment and centu-in all ages were issued but by on past , and this , the Roman that lived in communion with the B ne, and the Councells that acknowledged his jurisdiction, prove by the confelled examples of every Century. In the first, the controversy of the legal ceremonies was mined by S. Peter and the Apostles in a Councell whering

A few ringlets.

in the formal at 13. In the second Century the Christians were divided about the fectoral Century the Christians were divided about the fetter, the controversy was decided by S. Villous of Rome, at S. Pete's successor; and because the Chursof Assa would not conform themselves to his sentence, he minutested them. (East 15, bit. c. 2, 2, 2, 2, 4) And though the approved not of S. Villous severny, yet he sever quested his jurisdiction or supremacy, or the legality of his contact that the severny is the severny of the legality of his contact that the severny is the severny of the legality of his contact that the severny is the severny in not severny that the severny is not severny that the severny is not severny that the severny that t forming to the Pop's Decree of celebrating Eafter, they were that obstinacy declared hereticks, and as such numbred in Catalogues by S. Epiphanius, heref., 50. S. Augustin, heref. 26; and by Tertulian de prescript, in sine, and called Quarto-decimans.

In the third Century, by the Pope Carnelius and his Roman

Councell the Novatian herefy was condemned (Eufeb. ex verfine Rufini, lib 6, hiften cap. 33.) and though there were not

Al Christi ans Were na per ludges of Religion, one part al ways Submitted 40 the judgmens of the other that was in obedience to and in communion with faint Peter's Smece for the Bishop of Rome

dust making a E cate & second as many Bilhops in that Roman Councell, as at Trees, yetch whole Church thought the authority sufficient and legal to declare the November hereticks. The fame Pope and Stephe Successour condemned such Christians as thought and laught that they who had bin bentifed by hereticks, ought to be re-

In the forth Century, the Aries herefy w ny was confirmed by a Tradition, an S. Single Billion of Rome, whole is lembly. In the lame Century was co and the Holy Gholt, by a Co

In the fifth Century was condemned the herely e name of Pope Cilofin. (Every as lib. 1: cap. 4.) And ter was condemned the herely of Estician in the Con the late of the profited the tegen of Poor in the Language A.) And the whole Council perfectly the profit of the Council perfect of the Confirmation of their Add. (Braining Library). In the fame fifth a undermand the herefy of the Palacies. by highering the palacies of the Palacies of the Additional Council The Palacies of the Council The Palacies of th Remail (100) with a sealout the Remain Bishop Towns (or at the inflance) of the C Chronico en 426. A Conned being bolden at Carthoge of hops, the Syndal Decress were fine to Pope Zozimu s a approved the Polagian being was condemned in the whole In the first Contury many herefies were condem

5. Synod.

In the 9. Century and fact Synod were condemned the

list, wherin prefided the Pop's Legus, though the Em-as prefert, and subscribed, but after all the Bishops; no ge, but as on who consented and submitted to their

in the B. Century and J. Synod of the Rifhops were de-clared and condemned affecticks, they who opposed the wor-hip of Frager, where also presided the Pop's Legats, wheref Passing little. This fared and great Control condemned a barba-tagle many appeals by wickel and economic stee, are. For

Century and S. Symod many controversies were de-Pop's Legas presided. The Emperor was pre-cribed, but after the Legas and Patrarchs; and leages that the judgment of Religious Contro-it act so kins, and that by subscribing, he only

In the to. Century warend of no herefy, but of the reeks Schifm.

In the 11. Century, Pape Le the 9 is a Councell at Ferrall, and Pope Mindse 2, in a Councell at Rome of 12; Bishops, condenined the herefy of Breezewitz, against the real prefere, and Transfabliantation. (Lasfrage like 1, course Breeze.) This Breezewitz was no great scholler, as Archbishop Guide says, but very ambitious, and thought to acquire same by his new conton. After owice recanning and returning to his herefy, in his lift states perceiving his end to draw near, loke Gerson relates these in last words. My God. Thou will this day appears to my falvation, as I had, for representately a to my diamentar, as I feare, for descring with pervery doctrin others whom afterwards I could not reduce to the track of thy Sarranian.

In the 12. Century Inscense the second Bishop of Rome, condemned the heresy of time Abayland. (see S. Bernard, epil 1944). And Pope Engines 3, condemned the error of Gilbert Porretains in the Councell of Rhems. (see S. Bernassen, So. in Cantina).

Control Policy Condemned the en

In the 15. Century the cross of Isla Has, and Isla Will were condemned in the Councell of Confince by Pope M. liff were condemned in the Councell of Constance

Now what reason can Protestant gree why Po of Rome, and the Councell of Item (though of he party) might not condenn the point of Profes fully and legaly, as his Predecessors and don in the denined yerr Christians, for hereticles must be be acted of wife they are rather Pagues their hereticles: The condemned Christians were often Parriarchs and Billiops, fome-times at many at the Condemners; and yet neither could their Plea of Christians, or presence of Scripture, or putity in dignity, as equal by in number, exceeps them from the validity and legality in the Roman Centure, anto which if they did not submit, all the Catholick world held them for oblitinat hereticks. Therefore we may not without contradicing both reason and authority, the common feath of the Church, and the general cultum of Christian antiquety, allow the exceptions which Proteil has greaterft the Pope, and the Gouncell of his Billiops, that toutout they are but a part of the Catholick Church, and therefore a Pagens their hereticks: The condemns they are but a part of the Catholick Church, and the party concerned, incompetent Judges and witnesses in

party concerned, incompetent Judges and witnesses in controverses of Christian Religion.

We have seen the weskness and ill success of the protestant design in this distinction of fundamental and not fundamental articles of faith, and how they are rejected as hereticks by the Greeck Schifmarieks, and other fectaries whom they courted to be admitted as a part of their Church, we have also proved the vnreasonablene

Interious blenels of their exceptions against the tellimony and confures of the Roman Bishops and Councills. Now we will niew the distinction at fiff, and prove that by the protestant doctors of findamentals, the very foundation of Christian Religion is delivoyed, and nothing believed with Distinctions.

SECT. XII.

God's verseity is dauged by Protostancy, and by the Prelatick distinction and doctrin of fundamentall and not fundamentall articles of faith some



He foundation of Christian Religion is, the belief of God's versely. The belief of God's veracity confids not only in acknowledging that whatfee God faith, is true; (that was notee desyed by any heretick, and yet all here-

poker or evened by God is analysely rue, and that God is the Airhar of the face. To avoid all dispute concerning the followsy of the proposal of God's revelutions; we will contact that for to our Procedures as writing as or anke than few Judge theoly, provided by an be or digitar and gonity as to grain, that to Divine Mijelly ought not be they at a prerogative which by the dictanten of reason, the time and and exhibited to Majelly, and Magistreey, and of all Nations, is the and exhibited to Majelly, and Magistreey, and to all temporal Sovenigns; the To peak and declare their mind by the mouth of others, here interests officers are annutters; wherfore as substant of judge it a fufficient proposit of the regal authority and confess them-selves are obliged to believe that their Sovenigns speak and commands, when certain officers (known by the right speaks and commands, when certain officers (known by the right speaks and commands, when certain officers (known by the

1.64

See Bishop Moston cie. and Bishop Taylor in big Dissuasive pag. 8. edit. Dubl. can dery but that they are more convincing arguments, and greater evidences of the fuper-natural Ministers and peristing on which the Roman Church does claim, they are human figures, budger, or commelsions are to of the town participation are to fine town participations are called by fine of the second or military will be wise a claim of the town participation and the claim of the first pudgments and will not the definitions and Decrees of the Roman Catholick Church and Councelle, proposing or declaring Godfi contained and commends than there can be seen before an act, as arises of temporal Source igns, published to prescribe of their third Ministers, and filters are those

Protestancy is Heresy.

Therfore six is notorious Rebellion in fublich, as off their King's authority, to contemn his commands a best to a serior posed by Ministerather show his commands a best to a serior posed by Ministerather show his commission to a serior posed by Ministerather show his commission to a serior posed of the doctrin proposed as Divine by the Roman Catholich Church, so anthentickly qualified with the associated a sentiural marks: And as it is want of duty and allowed as a serior and a ridiculant excuse for savely as Commission of the residence that the Roman Catholich commission or agreent connected. So multit be concluded want of christian belief, and excels of heroicall obstinacy in Proteshaps, to sensic their contempt of the Roman Catholich doctrin, and authority, by pretending a possibility of missale in the same Church, because sorsons a possibility of missale in the same Church, because sorsons by Demonstration, or revealation so wident; that though they would, they cannot deny it. Such evidence are not needling not even compatible with Christian belief, as shall be provided herafter; less are sufficient to convince themselves and all retional men of a strickt obligation to believe and obey a temporal Prince, and Magistrat; and sure they are varietionable is they imagin God delerves, less belief, duty, and subjection, then Princes

Protestants believe not their own Churches, or Congredo Grin, and authority of propoling the same, we do y on of their churches doch pretend occeeding from want of lee that others as learned can--felves after weighing all obcur inflances submit their midements to the fulor of these fiens, for making the Roman. Catholick auckly Divine, and that we believe what is proor the least suspicion or feare either of fraud or on Carnolick Councells, which are the Pro-

Belies if protestants did consider the nature of Veracity, Protestancy God's Protestant, they would never doubt of the applica- contradicts tion of his power to preferve the Roman Catholick Church God's rega-from error, feing it hath to many ligns of his truth and Mini-city. as the convertion of Nations (uccellion and Sanctify of loctrin and Doctors, miracles, voity of faith, &c. For, Ve-(as Arifole and all philosophers define it) is a Virtue into freak truth : And he is not inclined to freak truth that tenanceth fallhood in fo particular a manner as God doth locten and jurification of the Roman Catholick Church that might, if he would and yet doth not hinder his Amballadors, and Ministers, or any other persons, from abuother Princes, or his own Subjects by their speaking or

commanding in his Majeltis name, or at least in feedant other—wile then he really metaded they should, and had prescribed by he commission or instructiones then King I are not married to seek truth, because he visings, permits his officer, or contains permit to deal in terminal to really prescribed in the majertal truth seems that the majertal truth seems that the majertal truth and truth and the majertal truth and truth and the majertal truth and the majertal truth and the maj

The infallibility of the Roman Catholick Church in matters of faith, proved against Protellants,

Seing therfore God is a much inclined to heal that is any thing can be to love it set! (for God is which by effecte) if it be against the dignity of a Prince and seams the nature of human veracity and hosely. The best of the Divine to permit fullscool in Ministers of the ministers can easily prevent it; now much more repugnant must a be to the nature of God, and to his Divine waters, to permit the Roman Church, in his own presence, name, and hearing tell yes, and diffusife them as a fell, with to probable and plantable figures of his Divine truth, and Commission, at to feate at a decirin with marks, and ministes to vadentably supermittral, that the most terraed Protestian acknowledge they are, and can only be wrough by God's power light can as little concerns to produce durantes, as truth to favor fallboot. Even men that love truth, hate to heare others tell lyes, and do contrasse to the story, if them-selves be present, and quoted for Authors of the stories; They will not entertain fervants given to that vice, nor permit

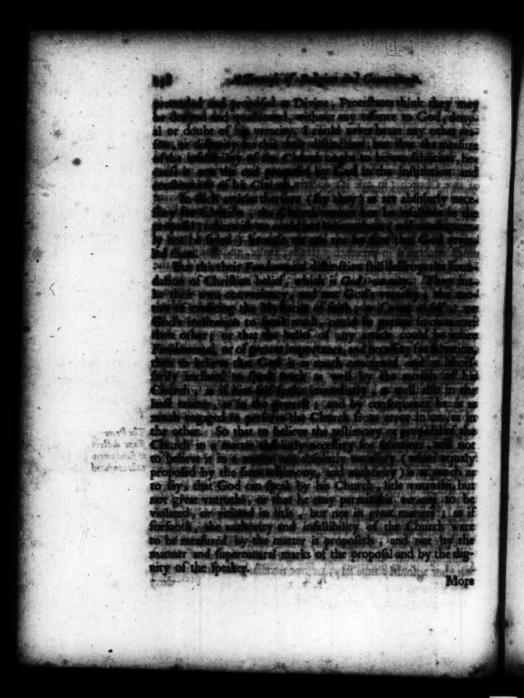
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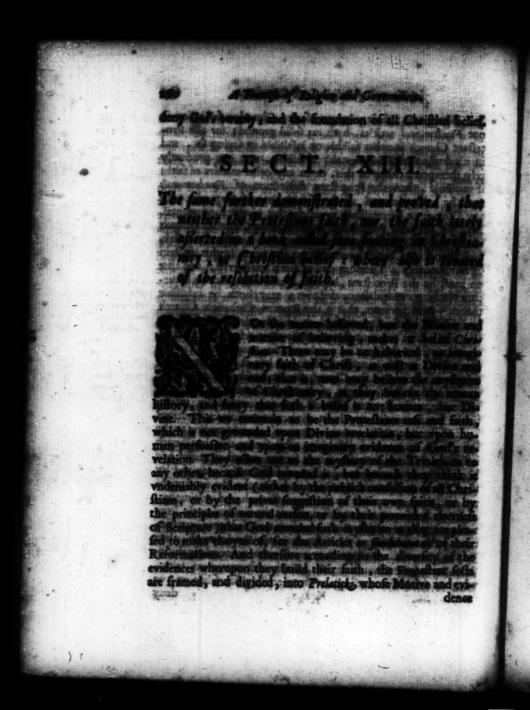
meters of concerns where they may halisher Makes to and are under his friends or Tenne.

Gis Proteinate the inventor of the latest the Real Marks and the Real Marks halished the first th

But Brombants have found out a new device, and defente of their definition. They grant it is against God's Found to the Roman Catholick Church to err inproposing the Foundamental articles of faith, that is, such articles as proteiness fancy absolutely secretary for faluation; which are (favilies); that heripure is the word of God, and Iasus Christ, the found of God, and Redeemen of the world, some add the Mystery of the Tristity; (higherto we could never obtain from them a more exact Cathalogue of their Protestant Fundamental). As for the other doctrines of the Roman Catholick Church K. K. k.

The Proteflant doctrin of fundamentalls confuted





ou inquire further, why doth he believe that ed it ? He will tell you, because it is manifest in Scripture

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Extracts.

The refolation of the Protoftam faith.

believe nothing in matters of Religion , because shey fancy all the Myste-ries Wherunto they aftent, or at least, to appeare evi-dent to them that God revealed fuch mysteries: and therfore makefancied evidence the ground and motive of their faith.

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SVBSECT I.

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SVBSECTI

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the other funcion little or nothing is evident. If they vader

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dently adhere or affent to an object with greater affer the latest of affent to an object with greater affer the he feet cleer reafon for. If by cleer reafon for an affer water, the meant that the truth of the myftery affer water, must of necessary be there to the Affenter either in or in it's necessary connection with the Revelation, it is a greatest a feet that the difference between an affent grounder of clear evidence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of violence of the truth, or of reason, and an affer and of the truth of the feeting it not for the truth of the feeting it is a clear truth. al light of the tinth helf, the fecond is not for the of our own cobgroup of alfaning to the up or related, because we to deer and convincing for the year of the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believing God to be the Author of the alatan or believed to the author of the alatan or believed to the author of the alatan or believed to the author of the author of the alatan or believed to the author of the

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The residence of the revelation in felf were evident between yet being the revelation in felf were evident between yet being that most of them speak irresoluting concernity in the surface of the million which would be surface of the million which would be surface of the million of the revealer when our Christian and Cathomuch differring from our Christian and Cathooles of what God may do, and an other thing to be of what God may do, and an other thing to be Church what he had don. In the schooles they of impossibilities, because they make it their burels in peculations; but in the Catholick miles outpies consists in believing and practising real.

See Ariaga)

ce that he who feels, if h ALCO DE LA TRANSPORTE ring the truth) is not confil Albanas, in manifelt by S. Paul's definition I Orat de Al- fubfiance (or ground) o thome of the inches of the ancient bonn, 27, cap half of the ancient bonn, 27, cap 2. in epist, ad Hebr. Trad 79 it the praife of faith (faith S. Antim in Ioannem, not fees (And S. Gre Hom. 29. N in Evang.

ruft him for the money, you know to be contained in a pur , which he delivers voto your hands, for though you do no e the money, you lee the purie, wherin you have cleer evi-ente the money is contained. To believe therfore, is to take on's word for the enth (a you do any) for which you have no other veracity; and the greater one worth you ought to rely vpon it, and do name; and therfore if you require evidence of the truth; then his suppoor his terrainy; you do him a great truft; or believe him. Wherfore California, and the content of the truth of the poor his terrainy; you do him a great truft; or believe him. on do his sond or bill for mo no other fecurity but his worth or eth, and veracity is the more acity or inheve him his incliought not to retain ad either by himfelf, charge and fignes of ecause he who is into do it , not only ruth can be spoken, e prudently taken to urch therfore being raice it is as impoli-it is that God should

The topalbody of the Cherch prored by Gell's Zonesby. The infallibility of the Church proved by God's veracity.

ercient his multery claring his will and that they who grant mental articles of faith Roman Catholics of far Roman Catholics of footh, they have God) do no more affent vitto, then he whose word or writ-less he delivers to in

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of their nature, making their speech subject to falshood, and amselves to frailty, therfore we may must rult their veracity of doubt they be mistaken, or deceive in though they presid and protess to speak nothing but truth. It is not so with od, whose nature being a finishy perfect, and truth it self, it manifest by managed reason that he can neither be mistaken. Rebells will

Herefy explained by Rebellion;

The Inreafona blenefs of them who presend a privat spisit, ad refuse to sub-

A property A STRIBUTE THE

dent to every particular person, either by a clear signe of his thority of the Church; far mant of clearer evidence then the Roman Catholick or any other Church is middlible and can not propose falligned for Code and To the work inch bath of God's authority.

The God angle nor only recalls his myltraics; to very person Catholick bath of God's authority.

The God angle nor only recalls his myltraics; to very person, but five at also without submittain to any Church of Pastors of appendency of Sacramene. International Church is not what he hath bin pleased not to do so that the question is not what he could have don, but what he hath don But it appears by the sent of reason that they is a terrain distance, and decome due to Majest, and superiority, by virging where God, so the training of the could have done the tree is a terrain distance, and decome due to Majest, and superiority, by virging where God, so the tree is a terrain distance, and decome due to Majest, and superiority, by virging where God, so that the question is not what he could have done but they be superiority. Wherlore our the affiltan him-felf of a jefty) to h

on squence more them sufficiently evident) vare us, that an not be mistaken in our submission, or affent. For a woold follow, the greater the authority is, the more was to be in submission thermore, or (which is the the same inclined Godines truth and the more sower to be to practice the same and to keep the Church stedy with a more slow we ought to be an believing the character of known Ministers and Messager.

greate damnable to fou-cus to flutte after to ma-tend, the rule of faith, the ground of spiritual es of parliament, and to the interest of the Prince

Efey 49.18.

what Onen Elected and to falue the fore of her algebraics was as great a prejunite (and ought as little be made a prefudent) to the royal family of the Lawrent, as Olive Troubel. I vern't the lawrent Religion of both, equity untiling to it; total ruin, and exclusion from the Crown, with this only difference, that Onen Elected deltroy'd the Maurett, by reforming the Oli Religion, wherepon their right was grounded, but Crownell deltroy'd them by reforming the New Religion, wherever they lind conformed, and what by they calculated to feel this Throne.

And indeed Sommage can expect to greater fecurity, or

And indeed Southways can expect no genter fective, or better fucers then the Royal family of the South hath had, whill he Religion which their Subsect profess hith to their critisty or federalist up what I receive make a constant interpretation of Seripance, tenfirmed by temporal figures. That the Procedent presence Religion hat no other rule but this, and the laws of the Laws, a mainter by so may change of his inner, trungs, exceeds, at Translations of Supplier, by subline, and Buffamentow Authority. The II had no certainty from Si tend presented to make the filter of interpreting God construction, and by the fiberty of interpreting God const. Ind. by the presengative of Judging controversies of fair which it is Tone of all the Resinguistions and example of a fair which it is Tone of all the Resinguistions and example of the Fiberty of purposes.

francy having protect is all places and perform instruction in and access and or relations defended on only of the filter of Religion, but of the eye of along along it was thought needlary for the postervation of Princes and the peace of their fibers, to reduce the rangey (and realise the extravagancy) of the differency reformed documents, into publick professions of protessancy, as furable to the interest of the fourerages, and

+ propherying

sed inclinations of the subjects, and colors of their Coungies, as could be devised. And because the government of England continued Monarchical, and that Episcopicy doctsister of the Church of England was made present, not with shanding; the incoherency of Episcopacy with the very foundation of the first and pure pretended reformations. And seine ther is such antipathy between the caracter of Episcopacy, and the principles of protestancy, that the Church of England in the beginning of O. Elizabeth reign durit not claim that caradier, or any spiritual jurisdiction, by succession from the Aposheles, and their successors the ensuing Catholick Bishops, it was content to receive both, as also the confirmation of its prelatical doctrin, from an unheard-of spiritual supremacy of a lay Prince and from Acts of Parliaments and so was it made the legal Religion of the state, contrary to the principles both of the ancient Catholick such and of the new appression researches.

cient Catholick faith and of the new protestant reformations.

How contrary this settement of ordatick protestancy by a perfecution of Popery, is to Christian niety, may easily appears to them who will remember what hath oin sayd hermone of the sanctity, antiquity, and continual succession of the Roman Catholick Religion from the Apolities to this present, and reflect woon the principles, begining, and progress, of protestancy in general, and of the presence in particular. How inconsistent with policy it is to press or the severity of laws a protestion so generally dislike, as the presents (in being contrary to the ancient Religion, and not agreeing with the new ecormations) experience hath demonstrated, when not only all foreign Roman Catholick Princes and people stood neuters, snot much concerned whether Protestant Pressay, or Presspery should prevaile in England: they pittled indeed the Royal samily, and wish'd them good success against their rebellious subjects, but this they wish'd to them as Princes, not as Prelatus, not only, Isay, foreign Catholicks were neuters, but all the Protestant Churches abroad were more inclined to favor Minn.

capable of all employments both in Church and flare! And that all this violence is practifed to support a Creed, the 19 articles of a doubtful fense, and a Clergy of a doubtful capable. racter.

A Their of River at Comme

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Suinglius lib. 4. Epift,

SVBSECTI

Littles to the course of affiniting the crange in the flate for figureting the Trelatick doctors and a maker by temporal town, confined only to President size and Fenetics; the Prelatics them felves (affine of president

A. Transfe of Religion and Government

but change their Religion into a contrary perfusion, when they obleve that the mean between Popers and Prebyters (bein they place I related programmy, and the truth of burdens), hath no fold tous decree, or colour of realize the burdens about them as greated, that as more virtue mean or mixture of two extremes, to the truth of Christian Religions a mean between two contrary opinions or a mixture of language of two extremes, to the truth of Christian Religions a mean between two contrary opinions or a mixture of bactry and Preshitery, which are two extremes accommon hand of Musture. For libraries a confession mean or extreme and formation of the series of presidents, and have them of presidents, which are extreme different a but Christians pheng truth in This income thing of coverent sets, and have them of presidents, which are extreme different a but Christians pheng truth in This income thing of coverent sets, and have the set of the matternes; it is no mixture, because the two but one of the matternes; it is no mixture, because the two but of positions are made to the set of the contraction when a fruith and have one of them peaks truth. Yet the Prefer to the contraction of the means are between their Contractions of the relation that the contractions of the relation to a state between truth and fallegod and the mean in to cream both the contraction of the relations and the mean in to cream both the contraction.

And indeed that is the man, wherin Prelates Protestants and oth consists when also written defend it against President in a charge grant the doctrin of Papilla, when they answer and grant papilla, thoy maintain the doctrin of Presidentare, or the rise of other man to reconcile, on he reconciled to control the rise of other maintain both. And this was the custom of the first of the reconcile of

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at Training of manager and Congression.

Brentius in Confes. Wittemb. cap. de Sacra Script. & in Prologo. contra Petril a Soto.

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Trail of Relieve and Commen

piece and serving the difference, that are beginned as her private authorise of judgine, and deciding the difference of them of them of them of the point of the point of them is collined to force his fathout are bound to that Religion and them of Scripture which he judgeth true, and also that the fathout are bound to thick to their one contrary leafe of Scripture, and Religion this expedient, I say, doth not prevent the datanger, or remaile the defease of a politick body, fack of protechancy but are increases the difference and renders it incurable. And though in time parts of our more northern Climat, several protechate Princes have purchased from this by the feverity of their laws, in troop of the fellowitch day reasons, yet that autic, proceeding from the fellowitch day reasons, yet that autic, proceeding from the fellowitch day reasons, yet that autic, proceeding from the fellowitch day reasons, and therefore a the British Materiachy the life course of and lincosts as the British Materiachy the life course of and lincosts as the British Materiachy the life course on a fertuations in the Gruting of Religion, and aid a sealous on fruitious in the material day of the force it in the peace of the fact that the peace of the force it invocates a left than the peace of the force it invocates a left than the peace of

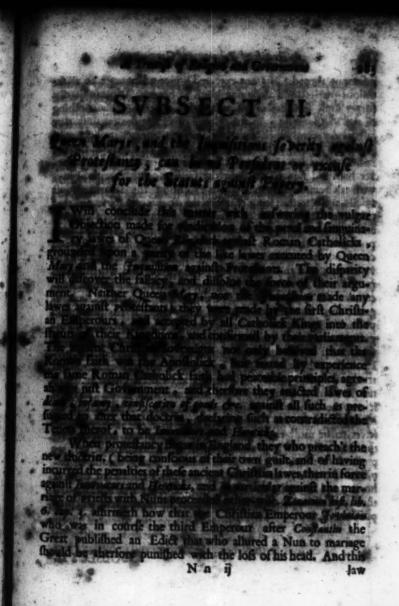
Seing therefore it is the name of Propolitacy (as of all of the Religions, expended and reducers and seiner interpretations of an oblition within a bread different and controls at all Common with the set of the liberty of interpretation with a control of the sent of the

profes the Roman faith, we as all that time they never had the least contention in the state about matters of Religion; and in the space of these last 100, years there had bin more Rebellions, more deposing and murthering of Soveraigns in this one little Mand or great Britanny upon the accompt of Protestancy, then faith bin since Christ's birth, in the whole world upon the accompt of Popery.

Wherfore semicone of the difference because the

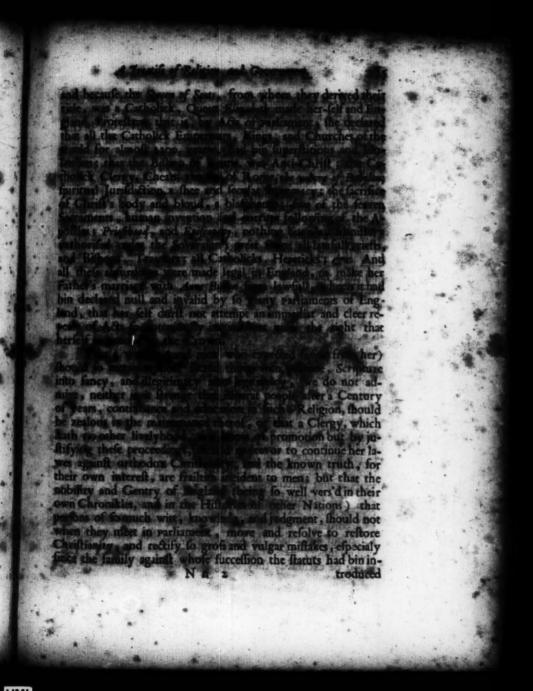
time (and therfore it increases ples, and with vernment; nay the known in that the King gainst the grout latick) notwish ded affurance of ble of pennance with all the favor vernment, can not rts of En judgments: and the ome Papiets then Prefe persecute the Rom against law, and to endeavor to lette by law the Prelatick I the Nation and Government

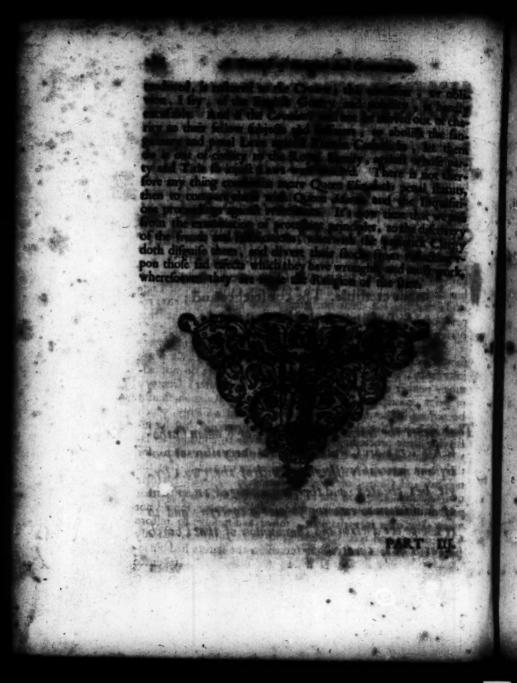




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But Oneen Element on the observed that according to the origin for according to the according to the origin felf could not enjoy the Crown the mart by fundry. Acts of parliament nements be excluded, they being the





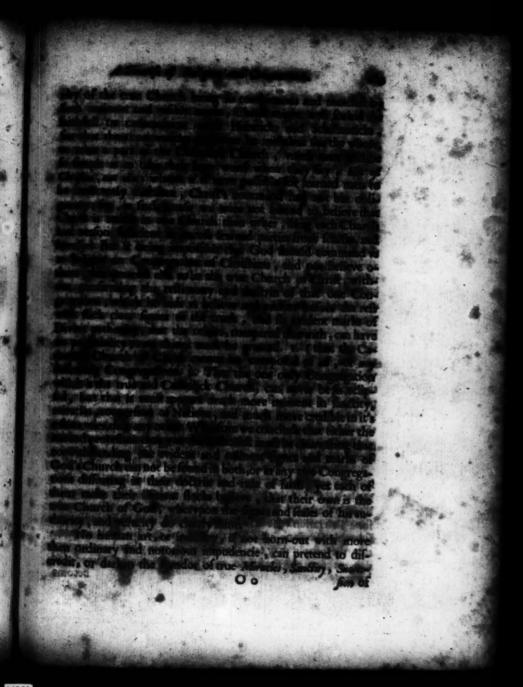
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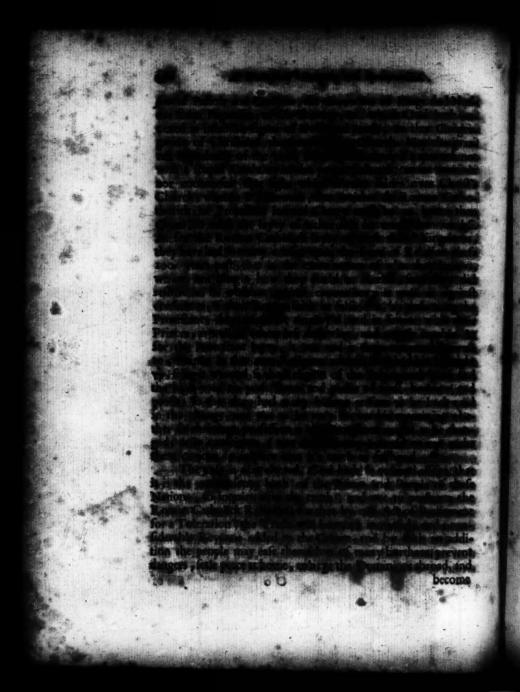
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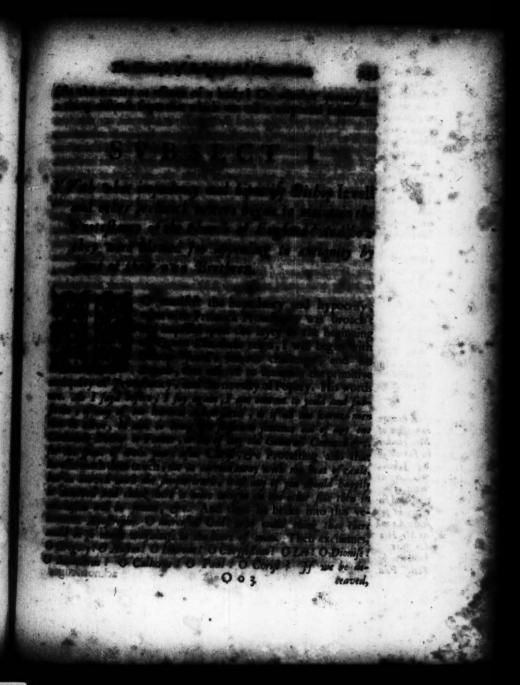


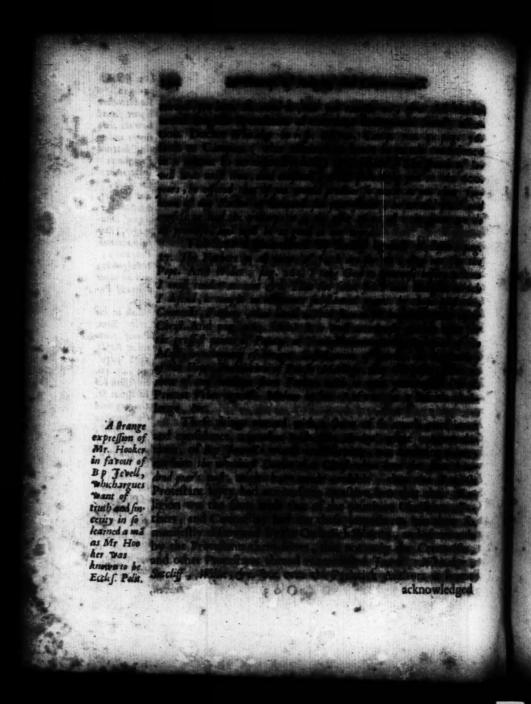




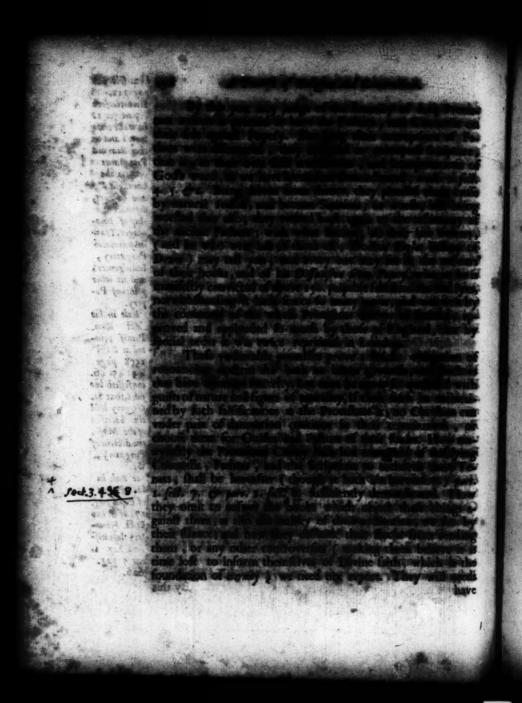
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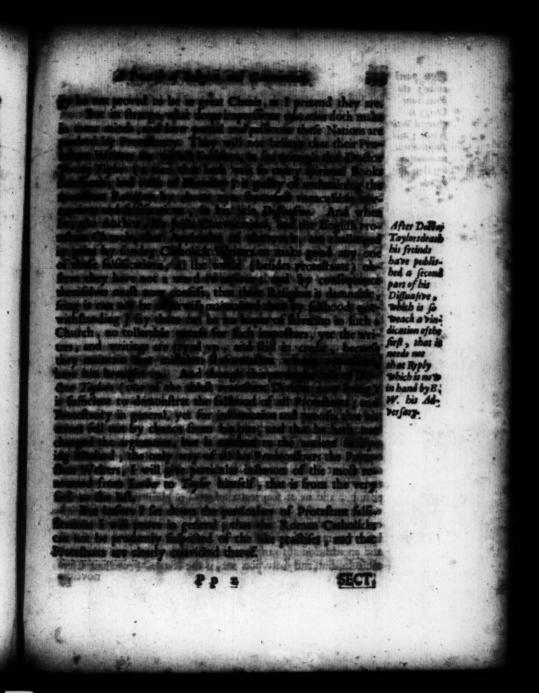






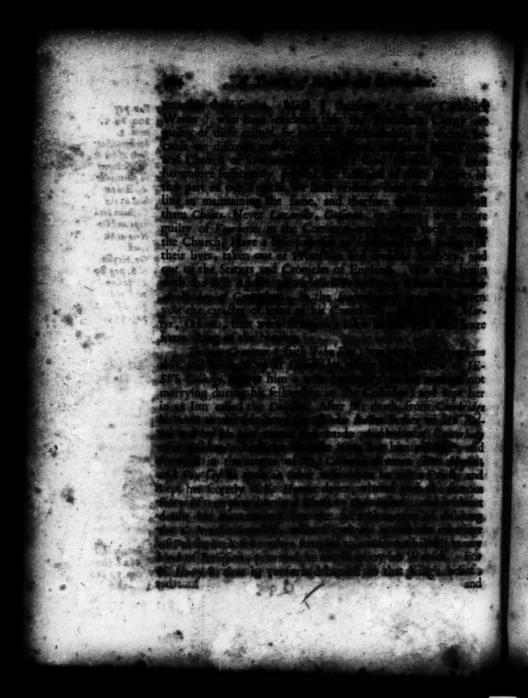
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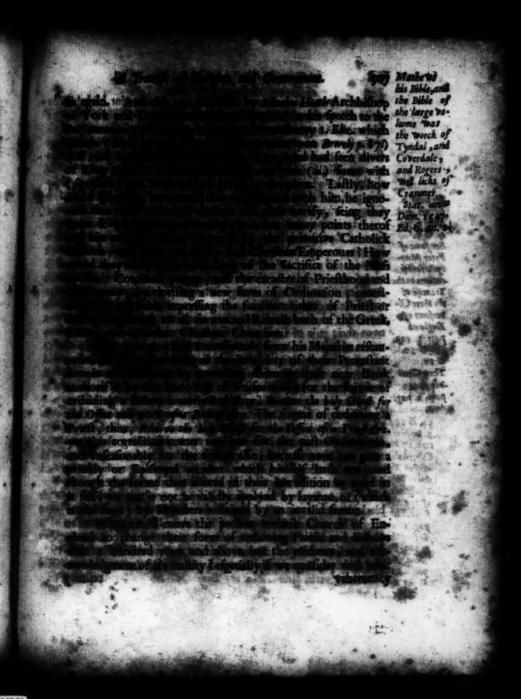


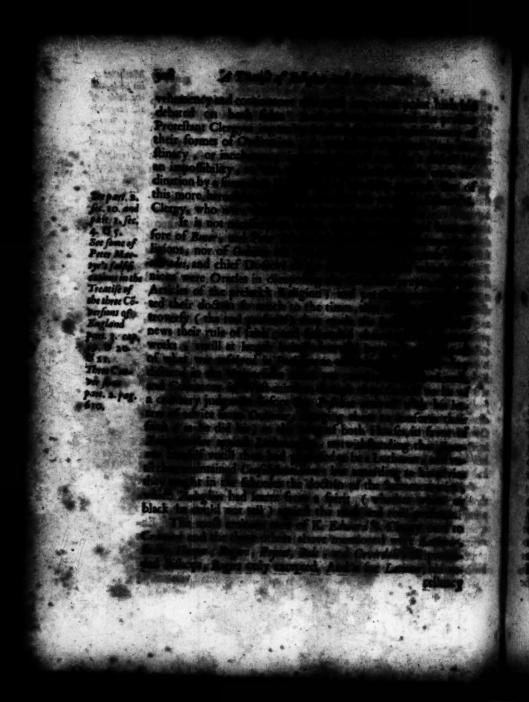
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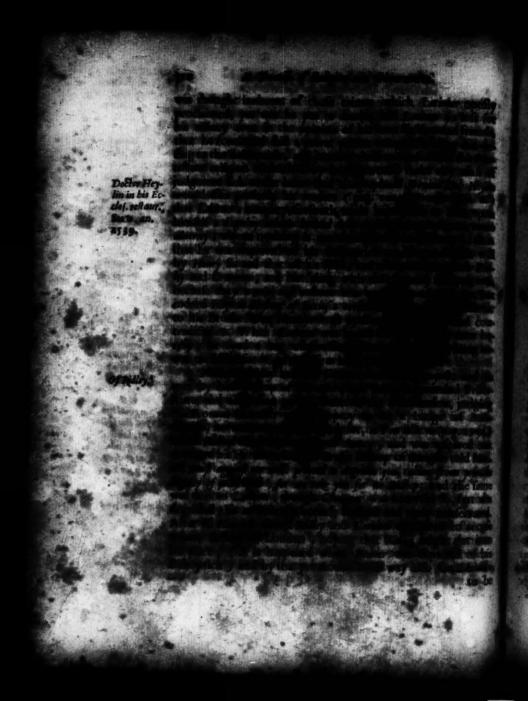
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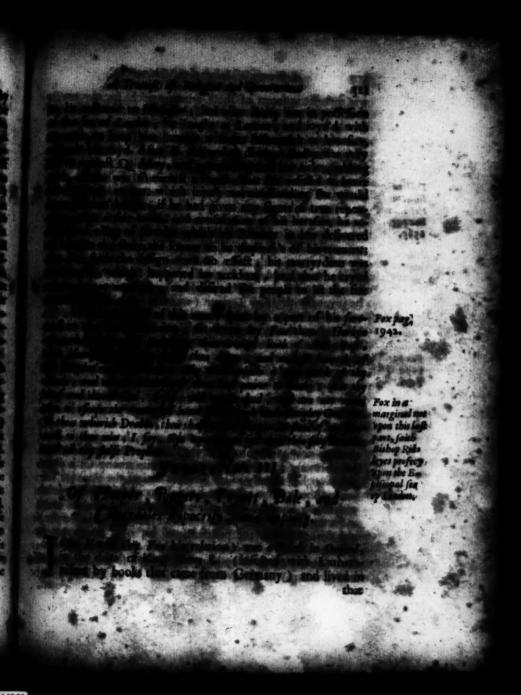


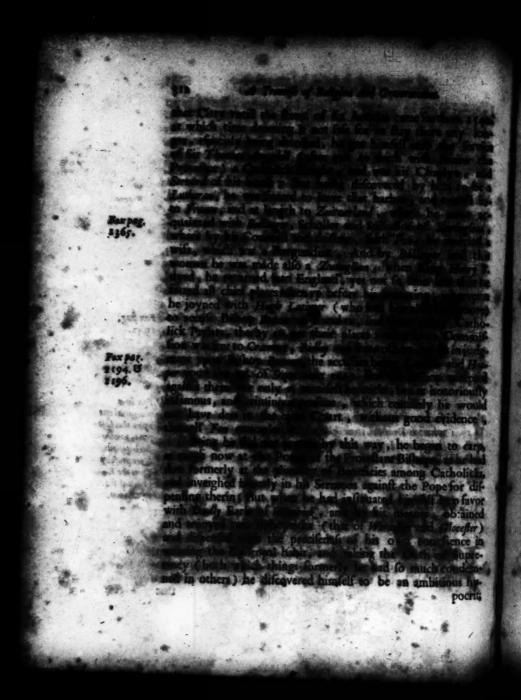




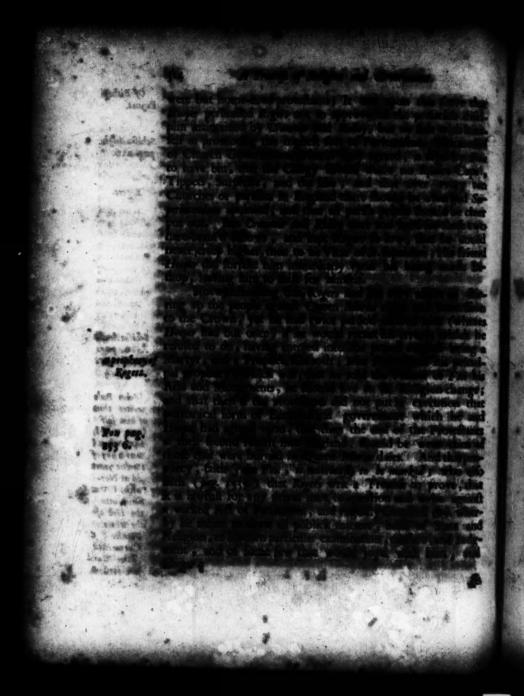




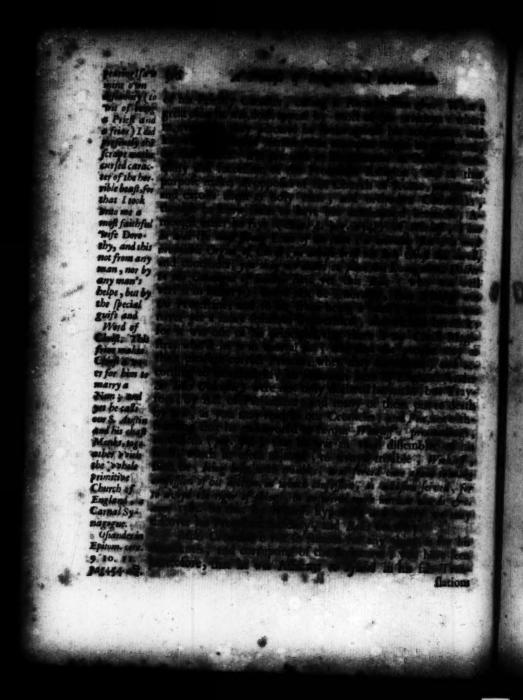








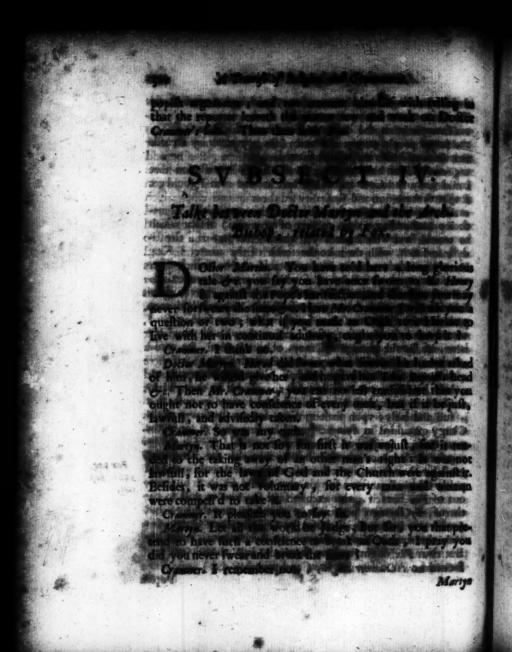
N 346 5 W WATER BACK well that Sich com ecle Parmed los ed uso , man S'ustaw yezh below but by Asked 18 swelue years old at Norshrift into the Hell of the White



nals pa 550. Schifm Anpag. 17.217 Of Coverdate and his Bible See Fox pag. 1462. 6 1363. pag. 1362.



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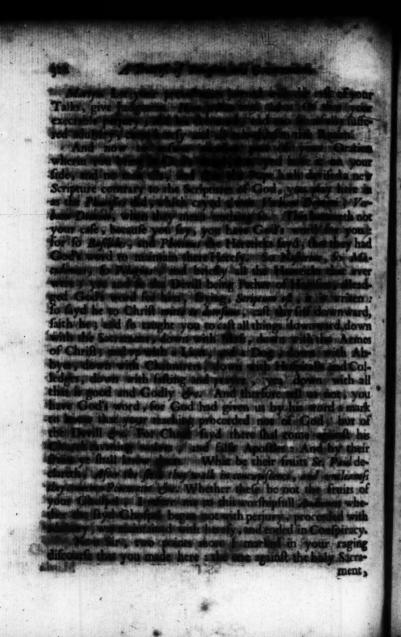
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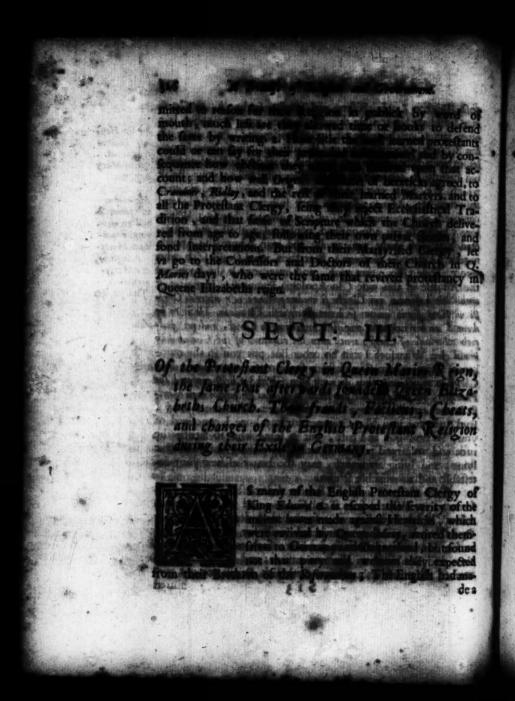
Marya. You declare well by the cay, the the King and you to be a man of a good confidence, who could not find within all his Realm , any man that within for forth his frange attempts, but was inforced to fend for you in poli to come our of Germany; who may a manifest that by by the little was complet here may us the first of the Chestyn) and she King i give me the Archbitheprich the trebury, and I will give you become to live in adultary.

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Le Religion of their own which will be falled by all a coly their descriptions to be a survive we district by all a coly their descriptions to be a survive we district by all a coly their descriptions as but the respective of the fall in the Religion Secrement was activated by (once a survive of Christ in the Religion of the red in England upon the law were called the Devill amount by other Protothers; and the who harbout'd any of their banished Clergy in Germany, were hated by their reformed neighbors. For proposite entry (faith Helix) of their or investible Conference is was thought to be conflict from Regist in Law which of Cremer's Books that of Henry 8 or that of King Edward 6. I We may be further if he means Greener's Book of King Henry 8 time his book and words were altered that they might agree with the Lutheran Constitution in Germany, which Crammer durit not defend in his Book of Henry 8, date; and his Book of Edward 6, was wholy Zuinglian or Sacramentarius, which could not please Lutherans. So that the good English Church and Clergy in Germany, made them selves and Grammer Lutherans to your perfection, and obtain favour in their fufferings, after laving maintained the quase contrary doctrin in their own Countries, and enhanced their factor to dye for that Religion which them selves now disposed.

This is not all, the like course was taken also at Geneva (suth Hydin) by the Eaglish exists, by publishing to the Latin tongue a discours writ by Bishop Risley on the self same argument (the Sacrament of the Altar) to the end it might appear vinto all the world how much their Brethren had bin wronged in these odious calumnies. So that the English Protestant Clergy in Germany, among the Lutherans printed Book, and in Geneva a Calvinian discours concerning these profess, and owned both as the doctrin of the Church of English of For Risley. (22 you may observe in his disputation to Conford to the Church of English of the Church of English of the Risley.

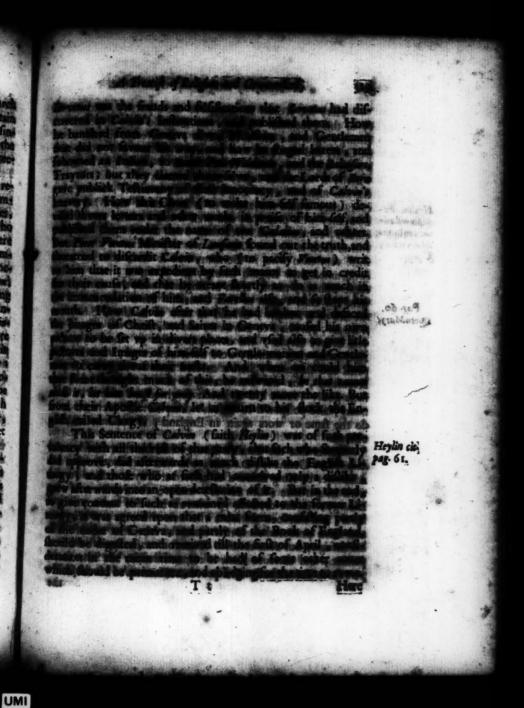
See Dr. Heylins Ecclefia restaurant Queen Mary pag. 80.

Melaniton in epitom 8' bbi vociferantur quidam, Martyres Anglicos, esse Martyres diaboli, Jbid. pa. 80

J bidem

Lutheran

Eleglin. Ec-clefia reftau-rata in Queen Mary pa 39 U feqq. Servesus



Pag. 60. So sile H 1 .10 geg 61.

Heylin cit. pag. 63. 日田 の日のからの日 Y wise party Chairmini 2

. 10 Jea Schifm Angl.

Pag. 107. Dr Heylin 1. Eliz. pag. 107. D.r Heylin Beck reftaur. Q. Elizabeth Pag. 103.

has the Raligion which the Query and Parliament had the chald her have a surface noweign now new invented femiles of crimers, but the time which are Sevient, and his Apolitic alliesed to the Charch, and all Orthodox Christian held in the first company to the hing by understook to demand the company to the Holy Enthers that there

also the confutation therof. One Raftal having writ against challenge, I evell togeather with the rest of the Bishops, learned Protestant Clergy, composed that famous Apologics the Church of England both in Latin and English, it me out first in the name of their whole Church, though I have small had the wording of it, because afterward his man, for to it, and to the defence thank a fact without that all the able men of the English Clergy had then hands the historical attained in the in the lating of the English Clergy had then hands the historical attained in the fact that the lating of the English Clergy had then hands had been as the lating of the English Clergy had then had been as the lating of the lati

en heretofore, part 3. S:8.

Harding in his rejoind erto Mr. le rel's reply 1556. in his epifile to the Reader.

Dr. Heylin in his Ecdef, reflaurata hist. Q Eliz. p.130.0131 We will omit most of the correction of Corpers in the cology because of the correction of the corpers in the cology because of the corpers in the cology because of the cology because of the cology because of the cology because of the cology in the cology because of the cology in the color in the cology in the color in the color in the cology in the color in the co

his work of them, let the cultim read to the profit of the party of them, let the cultim read to the party of the party of

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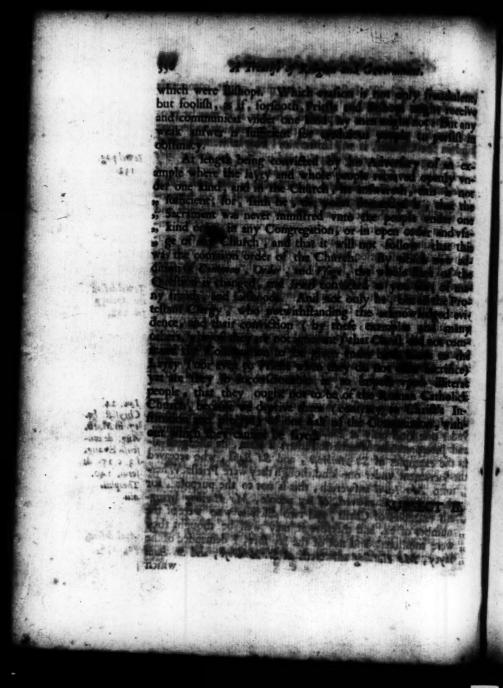
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Eufeb. in Piff. Ecclef. lib 6. c. 36. Le wel reply Pag. 134.

cution the communion was a suld fatisfie him to for formula in the transfer forbid Communion largest also from this, lay

the Continuous Chryfaß. ha-fer of Engine. 17. in Math, he thedgeth di-fil, who received 13. 6.25. de purpose, form, 140. the purpose, for Theophil. which |

Te Del Pag. 132



SVBSECT IL

ion lewel and the Church of England make the best fame Holy Fathers they appealed Into in other matters, Dicked Heroticks, because they condemned Priests marriage,

Eyel: Advertaries having quoted against his bould affergons the vnanswerable sayings of findry Fathers of the
first soo veres condenning the mirriage of Priests and
votaries; the English Glergy. (by Years) pen) ather their
genowledg their error, and relinquish their weaches, and pretended wives, resolved to declare the holy Fathers Horeacks,
saying, divers of the holy Fathers have written outer basely, j
will not say vitally and scandalously, of the saw of matrimony in generall; calling it in all kind of men, fornication,
an evill ming, and like to adultery. Therfore J say they
may much less he taken as indifferent studges in Priests masaws. So that the Church of England in their Apology, and
structuants now a days would fain make the anexist Fathers;
and all who write against the matrices. Fathers as the second
correctes St. Faul sayd would not seem to Dealle, and seem
to against marriage in generally witness should read
the against marriage in generally witness should read
the same structure of Queen Elizabile. But her use Saidtops and Clergy of Queen Elizabile. But her use Saidtops and Clergy of Queen Elizabile. But her use Saidthops and Clergy of Queen Elizabile. But her use Saidthops and Clergy of Queen Elizabile. But her use Saidthought that were actually husbands, they corrupt the
constitution that were actually husbands, they corrupt the
constitution that they recount how Englishes Shipp (fainthan a of Celman, don't see marry soon having man-

Fewel def. of the Apology fol 222

I. Tim. 4.2

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SYBSECT III

Dishop level and his species; with others in Charles of Cardina Hasilus and all substitute out to another the Cardina Hasilus and all substitute out to another the Cardina Another Cardina Another than the Cardina Another C

Ardina Ebjar in his Book a capet of season in a spale of bornion against Bounter; complaint of the authorized of School Herefier forms you now bye, all of their presenting Scripture for their ground.

forth that Larbo him-felf seing the event there, sayd the sible was now become like horsesses, the Book of Here also and then further the lane Cardinal the ring that there as new later thank (prings to a Zain-thillian Hareness, who present a translating man only to mend to influention and nivard revolutions, allesinging for that their doctors the situation of the Plalin. I was loss as a Lard people in the lane, where fush Team mifeonfired; Was favel and the life Proteches Clergy would nave publish this a Helium own words, lenfo, and meaning, with great putterye and others against both him, the Pope, and all Carbolicks are well as may be feen in his group both in Latin I written Scriptures were a limited, and Doctor Harder's confusions of the function of the first and Doctor Harder's confusions of the function of the first and Doctor Harder's confusions of the function of the first weaking man and the function of the function of the first with midning that before the Apolity was remarked in the street were visited.

Jewel Apol cap. 19 divifl. S in defen, fol. 517, ADMPT REPORT COMME

forteth forth the marter for a though it were not he and his fide; but the Zaind folden Henricks that fo find heak: We so (faith he) will bid way with the Scriptures, whereof we fee brought, use only divers, but all contrary Interpretation only in we will hear Cook from a rather than senior to the maked elements, or bure worth of the Scripture of

Ideving witten into and other (uch Beeches a protected tog from Heffers I and and his Camerades conclude thus This first and the Camerades conclude thus This first and the first and th

Constitution of the consti

SUBSECT IV

SVBSECT IV.

Religious and Franch against the Bishap of Rome bis supremacy.

hurch inferr, that the Pope's Authority, in those days confided only in litting in the state of the charge of the nation or declaration of the Emperour was grounded ve-he authority of the Canons of the Church, which he did confirm, and command the execution of the Decrees and DeclaReply pag.

The second fraud is, that they are not Latin (or at least are so careles as not to com less with the English) that Popes had not bin the chief of all Prices before that Decree of Informa-pointual supremary came to them by resue metol-Not concern with this traud, they add an other

ery next words of this Constitution, while lam also that the most Holy Arch-Bishop of 3. parts the stace of the Apolitics (es of Rome of goods Me Level and his English Prelatics Co. Herre we go the Risksp of Application for a level and his continues for a level and his conti power with in the are templatines, as the history of the with his. But have stey but as nonell as the protestant Lawry tak them to be; at the world might have seen the Romantruth and their fallhood; for they deceitually cut of the ensuring world that expound and declare the whole matter; the world cut of arc, feedbase complete from the same of an ordain that cueic sum - that pe don and one to that which the Holy Pope Vigilius had confined; to that as in the former decree the Emperous profellers him-left to have or-caused according to the definitions of the Canons, to here in particular he profesen to have confined the Confitutions of the holy Pope Vigilius, who had made the Arch-Bishop of Infiniums to be his legat, and to hould the place of the Apostolici. Sea of Rome in those Provinces; not while to that of St. Gregory, who according to venerable Base in his history, gave

Bede lib. I. CAP. 27.

255

the like: Authority to Se. Augustin our first Arch-Bishop of automore, by which Concession they have always bin called

Not content to conceale the words and the truth of Impart Distress and Ecclemitical Hilbories, leaved and the Inpart Copy were neither alhamed nor afraid to corrupt Scripme to the fame purpole against the Pope's supremacy. For, preming that the words of Christ ro St. Peter, Thou are a Rock, and this Rock will I build my Chiereb, and again, feel my that my then, were spaken as well to all the Apostles to St. Peter; in the Apostopy of the Church of England, is used for prote hereof an other saying of our Saviour, Quod and minibur dice, that which I fay to one. I say to all, which make a not found in Scribture, but an otherlike it though other purpose, to wit, about the watchfulness which a switch would have all men vie for the day of sudgment would have all men vie for the day of sudgment would not be ignorant; and (both absent and to come) he full of this day, where Mr. Icava, and his Collegues and not be ignorant; and yet thus he infulted, Mr. Harding meth, That is the rest of the Apostle it was not say at all Peter made to not the was a say find at all the Peter made to not the was a say find a said.

Peter made to not the was a say find feel my Lambs, yet Christ him-fell saith quot one dies, consideration of the peter of the Apostle it was not for a said.

Scripture corrupted.

Math. 13.

SVBSECT V.

Frends and found exices of the protestant Cleary of En-

Offer Harding having proved out of the Tellimony of Leaning Billion of Gyper that Yels the holy Patriarch

of Alexandria fayd Mass, and received alone Itaal and his Comerades answer thus. A progress case for Mr. Harding to ran Alexandria a thousand miles beyond all Christmann to look in Ma. As if at that time Alexandria were not almost in the middle of Christmann or though it had bin in the middle of Italians to any torce against the truth of Christman doctrin, which was no left pure when the truth of Christman doctrin, which was no left pure when ir was preached and practifed amongst Joblaters, then at the

prefers among Christians.

Delian Scapleton conflicting some objections of the English Apology oparall Harding a quotes both his words and Icosell thus; Sr. Andrew the Apolite (faith Mr. Harding) touching the substance of the Mass, worshiping God every day was the same service as Priest new do in celebrating the externa Sacrifice of the Church. Mr. Heyel thus unsweren; The contrast, S. Andrew (and the Communication, not the dealer. Mr. Harding latth surther, They shall find the same most plantaly rested and a farm of Mass much agreeable to that which as yell in the days, see forth h. St. [D) only schooler to Sc. Paul. Mr. Levell the many harding to the transfer of the seed of the contrast of the same hard a farm of Mass much agreeable to that which as yell in the days. See forth h. St. [D) only schooler to Sc. Paul. Mr. Levell the many harding to the transfer of the same harding the same harding to the same harding the same harding the same harding to the same harding the same in the contract to the two forms of the Common whose like the person Majis. Mr. Harding again a lifety aftered of many to the two Fathers Bajis and Chrysoli fe. Masses be left to posterity in these times. Mr. sayell, it is untrueb; they contain the very order of the Communion. M. Harding yet surther. Among all other transfers Carillas Hiero, limitanus is not to be passed over lightly, tho at large exposideth the whole Mas vice in Gierusian in his time, the me which now we find in ould &: Clones long before hi and others. Alt. Invell , she so, warmth, it is the very expender of the Communion. And after this and loss manner containing without confucing Boffer of a confuculty. lour manner o , lewell exclaims , O Mr. Harding is a got soffible may hand without lyes & la many outruch in la list in home of the world, without foot of God of His fond trand is derected and its victible security

Staplet. ve- Re turn fol. 32 ¥ 33:

Stullie !

of The of Killian and Construction

Control of the Mass and Communion are the elling as Justices, the Communion are the elling as Justices, the Communion can principal the Mass, which which there is no features to the Communion and the Communication and the Communication and the Communication are the Communication and the Communication and the Communication are the Communication and th

if Montain and the English Communion, the external Secrifice; nor real presence of Christs heavy is awledged on believed, then proveth Dir Segmen, that intelled Pathers cannot pollibly be vadershood to speak of communion, for that in their laid Libraries they do material mention of the Real present of Christs field therm is a catering of the Real present of Christs field therm is obtained to the Secret bedy and about all Christs of Groots in Secretary of Secret bedy and about all Christs of Groots in Secretary of Secret bedy and about all Christs of Parasit field there is expect thereon of Obtains and Emferation of Sisteries; of parasit for the Dead, of Altare, Centing Communication of Saints; all which things are not in the Mass of Litturgies of St. Basil, and Christophame, after the Oblation made of the Sacrifice, comments as a secretary for the Dead; which fall clause St. Orill suplies more particularly, saying; when we offer victing the preyer for the Dead; which fall clause St. Orill suplies more particularly, saying; when we offer victing the have departed this life before vs.; And Sight of the

In vita St. Andrea per Presbiteros Achaia.

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Patriarche, Prophers, Apolles and Manyles thinby to

Haven And the Spirit of the East Release to the Boston of the Boston of

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Fig. 1. Supplies and the supplies of the suppl

SVBSECT

Prelatick Fullifications and Couraptions of Scriptor to make the Pope Antichrift, and Succession of Bishops, a mark of the Beats.

and the first Presentant Prelate of Grant Phase is in their notorious want of Epistopal Carafter and fus cellion derived from the Apostles, all the true Bishops of English refusing to ordain them, after that themselves had bis violently deprived of their Seas by the Queen's Command for not conforming to her she supremay, and new doctrin. Mr. Joseff therefore and his Camerades, observing how much their cause was prejudiced by this want of Succession, published and preached

See beretofore

and the first Proteof , and to prove this y Scripture; and all felves wanted fuccession ands, and were made Bishops only letter patents, and differnation with the inha-very flate and condition, and beginnated, o in Act of Parliament 8. Electric

See the defen-

sent considerant of the constant of the consta

, S. Cyprian lib. 2. sp. 6. ad mayn. Novation 13, is not in the Church, nor can be be computed a Birs, bop, who succeeding to none and contemning the Evan-

Application of the state of the

relatick, Folification to probe that Popes may

N the Apology of the Church of England are, 4 and Lovell and the English Clergy affirm, that Pope Isles 22 held a wicked and detellable opinion of the life to come, and Immortality of the foule, which accuration they had out of Calvin, whole words are, that Pope Isles affirmed made foule to be mortal; This being proved to healye, by Doctor Harding; freedl and his Clergy replyed in the defence of the apology thus, Gerjon writte in Sarmon Pafchali; Pope John

words, as you pologo page.

In appendice Conc. Consta; § in primis pag. 29. 3

tion diam'to be put about his own neck at on his hands and knees while the Pope was at dinner, there lay down under the Table, and would not tife untill h obtained pardon and remillion for his Country and the Hist. Vent.

Sabel Decad

2.1 1 120.

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Intinian L 4. Hiftor. Venet. Bemb.

SVBSECT IN

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alands. Tallifications to prove that Scaloff in the App

und on Photoso Sacons reason in poets, and so

Dischart gainst their speeds of the Charen of Engles of Law 2007. Great this to the Alama to the

the would have fived Marines.) write in his Book of the would have fived Marines.) write in his Book of the would have fived Marines.) write in his Book of the words, that for excess to the most chis Author fived quite contrary, and proven it by the feveral conclutions by St. Paul faying that it excluded from the Kingdom baseen; out yet for that he faith in the beginning, Arguinal was, it may be rejected to the contrary, the Apologish with and fraudulently accuse (in this Author) Roman Castella with daminable doctrin. Much more might be fayed their falls dealing in this Apology, defence, and reply, of Church of England; but we remit the curious to Doctor ling, Stopland Cre.

Gregory 1. 7. epift 30. Indict. I. Bede 1 2. 6. 3. Hist.

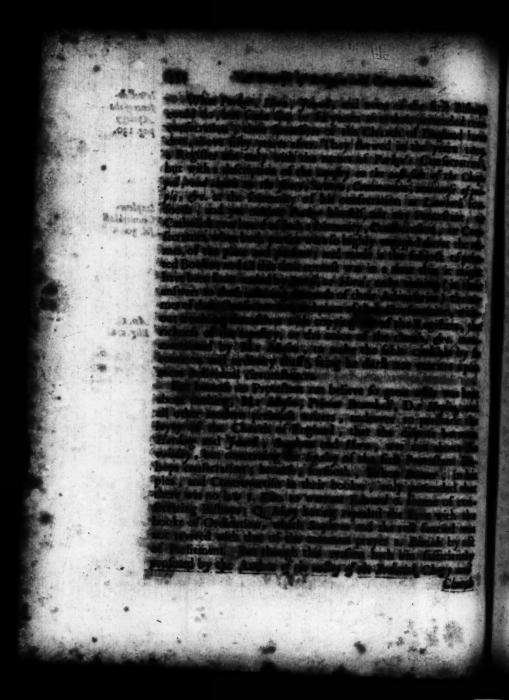
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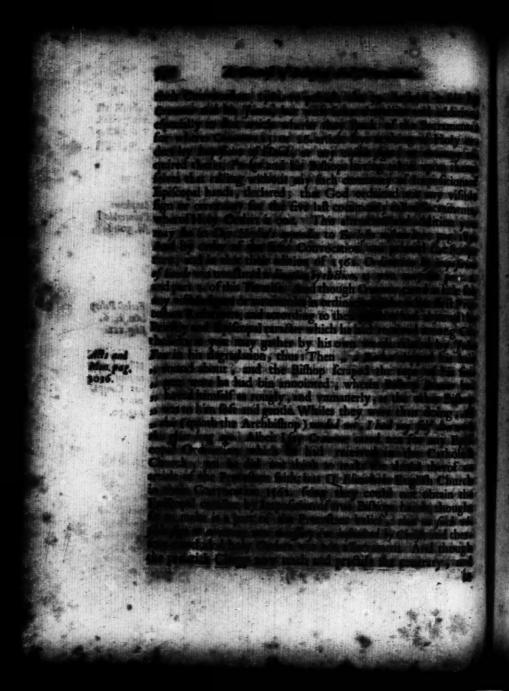
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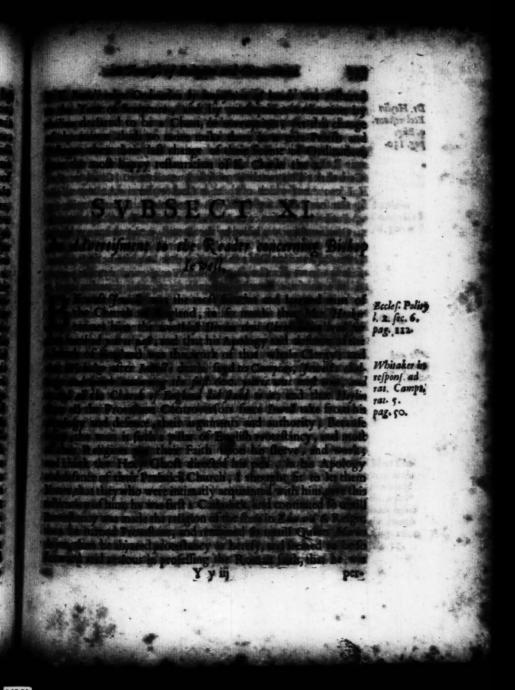
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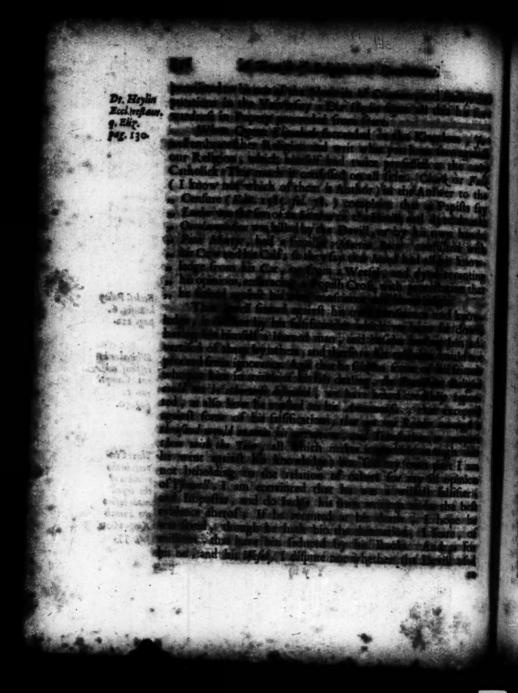


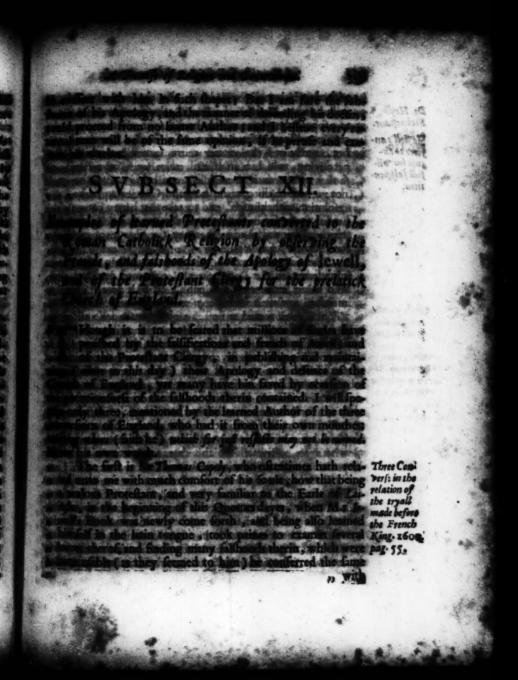
le bell de fence of the Apology pag. 130, **产品的工程的工程的工程的工程和企业的工程的工程的工程的工程的工程的工程** The same of the sa the same of the same that the same of state in the state of the second second second second second

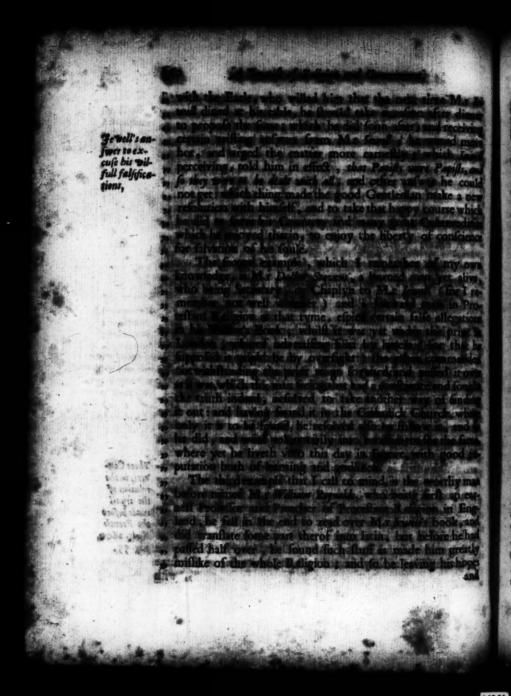


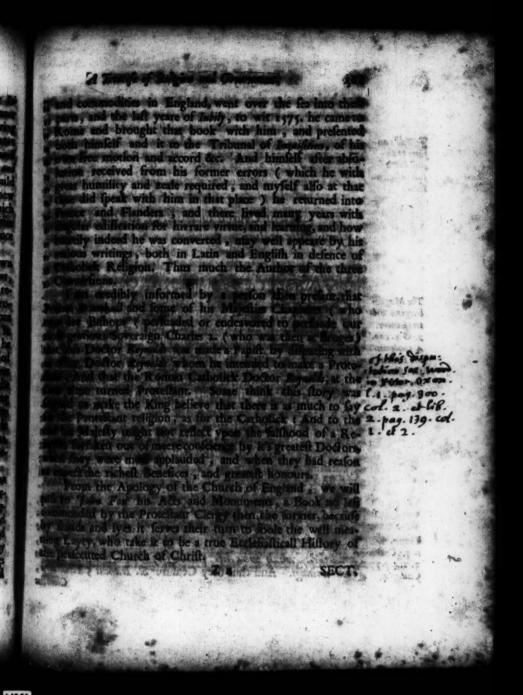












SECTOR

Frands, folkes, and fallifications of lotter for he Acts and Monuments, and of his Magdeburga Mafters in their Centuries, the little fincerity with English Church and Clary in countenance fach falls dealing.

more then a thought of terded reformations.

Poer that Lather and Calonia desperat he of the my mality of Christs Church i

The Magdeburgian vissers Centur, 2. & 3. cap. 4. condens, the Fathers for a forting the Sarrifice of the Mafe



nant allo to scripture, which compares the Chirch to a Cripture, which compares the Chirch to a Cripture, which compares the Chirch to a Cripture, which is a compared to the content of t

Centur. 2, c. 4. Centur. 3. c. 4 p.77. Centur. 4. Organistic Series involvedly, and growly to favor positive opinions. There for the phrase office of favorant interests the febble for ving the phrase office of favorant interests for favorant office. St. Martial schooler of the Apostler of the Apostler of favorant offices in Are. Martial in Ep. ad bangs band for all other points, where Provedents and Cathorita to different calling the antient Fathers stubble Doctors to the they by of St. Appl. Laborata, Gregory Niffer, Hilary, National, Ambrolic, Edward, and Hirton Sto. and pretend that doctrin to be against Scripture, and the Miracles they related to be either sugged; or Diabolically or at least wrought food to punish the credulity of Christians. But the errors a status condemned Heretiels in is the true are fanced parallel and produce no other proof means their structures of Scripture.

Whenfore Values, (a learned Jeffie) compared their Values for its Centurille (and indeed it's the cale of all other some of the writers) is to have seculed or fulpotted of shell of the first of the Magistrat, on Senar of the Cities. And there first the Magistrat, on Senar of the Cities. And there first the Magistrat conserving, should bring in for witnesses against the best clearing, should bring in for witnesses against the best clearing the like but yet having so don, would make restricted these agains by only saying, that these highly alterned and commended for their integrity in the righty and incommedically, and knew not what they have against them, on at least very in a dream a and that the mass against them be thought mid, or drank, that would take such as course of defence I And yet this is the sould take such as course of defence I And yet this is the

Valentia his comparison of Protestant writers, and the Magde-burgians.

Gent, 3. c. 4.

Magdeburg! in praf Ep. dedic. ad Reg. in Cent. beit this

Cent, 2. 6.4. Pag. 55.

Eliz. Angl. Which was n tholics Church, and what credit their w

Jobe Box in his Aces and Monum of the Fioly Pathers: leaft the maturate and authorities should give our Carholick cruse too but he different brom the Magdeburgans in So that according to Fex, heathers and he of the Church) can not fee her i nor be vinced by those visible and supernatural figure, with an additional figure, with an additional figure, with the same free free free, may see free, and the construction as are not in her, may see free, and the construction fuch as are not in her, may be her, and he converted to much inculcated by the ancient Fathers, what they sew, or none of the meaneth capacities, can be excut vincible ignorance from diametron. But let we see who

Fox in his Protestation to the Church of England, Pag. 1.8 3.

ginary

Church of Procedum beforces and builds in the Aire, and first we may observe that for the first own was after Christ (not finding as much as one Parish as an after Christ (not finding as much as one Parish as an after Christ (not finding as much as one Parish as a time to the Roman Cartolick. But from the analysis of the grant of the first and forth for the true Church a rablement of condemned difference in opinions, and professions, not only a Cartolick, but also from the Protessant reformations; ided among themselves, cohering in no other form, or on, but that one sprung up by chance after the other, (as his adversary tells him.) he tieth togeather, in a ne, or list, as Samplie's sours were, by the tailes. This Catalogue he secreth down in his protessation to the of England; telling first that even during the time of England; telling first that even during the time of a source years from Pope Innocessian downwards, the much of Christ (he meanes the Protessant which vntill id bin wholy invossible) durist not openly appears in the the world, being appressed by Tyram. But yet that it reforms that so time visible in certain abose members that not specific pool affection to sincere dostrin, but shad also in the time invisible to them that were our of her; and by the sound is Church of Rome, But of his Protessant which it could be no more prejudiced then Spirits, that we have the could be no more prejudiced then Spirits, that which a could be no more prejudiced then Spirits, equence to Papills, it needed not feare their Popills I yran by which it could be no more prejudiced then Spirits, man fluit up in enchanted Caliles. In which Catalogue the State of the source of the source of the country which the before Pope Invecentias. 3, a learned multitude of sufficient timesses here might be produced, whose sames are neither obsture, nor doctrin unknown; as lacking Abbot of Calabia. Absorbed a learned Bishop that was judged an heretick or holding against Images: besides the Martyrs of Alluita, whom we read too, to be burned by Pope Invocating a one day. Add likewise to these the Waldenses, and Albian Basides divers where standing against the Pope an 1240. des divers others flanding against the Pope an 1240.

Foxin Protest ad Eccl, Angl,

the state of the s

SA Shaille Salishe at Comment

the true Catholick faith. And this wherby he pre nor can be a moully, but fome one point for man Catholick above 80 of his followers for discovered, and rejected. Being a in reco wits, was confured by the Po and forme errors also about the for teaching there is no refirrection of there is no paradife , nor bell a

As for the Weldenge or poore men of Low, they held dochins which Protestants do not own at That all carnel concupitence and conjunction is lawfull, when lust doth burn vs. 2. That all oathes are valuatifull 5. That no sudgment of life and death is permitted to Christians 4. That the Creed of the Apostles

Tretenius in Perio Bertramus, : Sand de vijbili Monarchia bares. 133. Ger fon lib. contra Roomant. Extravagăt de Trin: Guido Caşmel. Cafarius Gadnin, lib. 6. hiß. Franc.

Naucler, in

Tritem, in Chron, Monaft, Hirfang: Genetyin Chron, an 2215. de Orig, Bohem, cap, 35-V parg, in

Mother See of hereign , tyling forme 1212. Guid,

he Albertife were thother set of hereaches, ryting forms 122. Guid, Carm in bears at a Town called Albertin, near filefa. They agreed throughout it the deniall of the Pope fupremacy, purpose, and tome other points, but differed in many; as first, c.7. films sit, 11. films sit

their 160, coming to be burned for herefy; being asked bether the were a Virgin or no? The answered that above care line was, but wider ground not.

There and the like impurities and impleties John Fost bold fain impose upon Protestants as the primitive Christiants, and doctrin of the true Church: the Wretches that suffered for maintaining these blasphemies, are Fox his Marcyrs; de their obstituacy in dying for these fooleries, together the propagation of Lather and Calvin's sensual Teners, it some dreams and funcies of cracks brain fellower, are the Michael of his Church. Three Miracles he notes in Lather; To against the Pope (faith he) was a great Miracle; to prevaile fox paging the Pope a greater; to die unrouched; may feem greatest of 492.789

Joseph Co. Which three Miracles he can Gold is the state of the bone. Command and in some Rebell of Malefactor that had escaped the fire or Gallows: by forme fires, or faction. Then he adden a mother time a Luther was firing in a certain place upon his shoole agreat flows as he had a wall or over his head where he did fit, which being floyd menculculfy fell was to look when he was fitting as forms he was up immediately fell was notice bare when he for able to have could him all as precent in had light upon him. Note if he did provents only great from was flavad mineralously from falling upon factor of thing it were but how tan he make the appears the may well maintain that every flore, or tyle falling flows a decrease building, was mineralously from falling upon from the may head that passets where, and escapes such casual days denoted.

But to the end you may be rightly informed of John Fos his judgment and finite in differning and deferbing fapernaturall things: I will relate a mittale of sociation that happened to hamfelf; in his own words. And first you must know that he was refolved to prove by Seriescrettar Pope Bonfass Saras Ann Christ, and to that purpose species Tens out of the 2a, chapter of the Apocalips, and the makesth his account thus. The binding up of Sathan after one given a to the Church (courting from the 30 years of Christ) are was an Dom. 294, which lasted for coool years withit in 1294 about which year lope Bonfas is an and long of the Apocalips, where it is sayd, that power was given by the dragon to the Best (10 wit to Anni-Christ) to fresh bis fiberny and so do what lifters him for 42 months; which make (15 all men inow) 3, years and a half; and in the time differences by S. Jaba (according to all the ancient fathers Interpretations) to the reign of Anni-Christ, in the end of the world: But Jaba Fow will needs have the number of the 42 months to import 294; years, that is, every must by years, or (5)

etts and

The second reliculous points that he went to three mer-

chants to conferr the revelation and that appeared these of. The third point is open fallocus, and spilly. Where he fight that the number of and contested, the collaboration of the first perfections of Christians vader Pagan Emperor, neither more for less compared to the first perfections of Consesser spills of the perfection of Consesser spills of the contest that from Carlt in the victor of Consesser spills of the neither more fall of the contest that the neither; but continued under Lesser, and other Tyrants for divers years after the thin how just their numbers fall out, neither more for less; all which being considered. I find no one thing to true or creative in all this revenues, (faith the Austhor of the three Convertions, who consisted has his Acts and Monuments) as those words of the spirit vinto him faying. Thus fool indeed by fevelation.

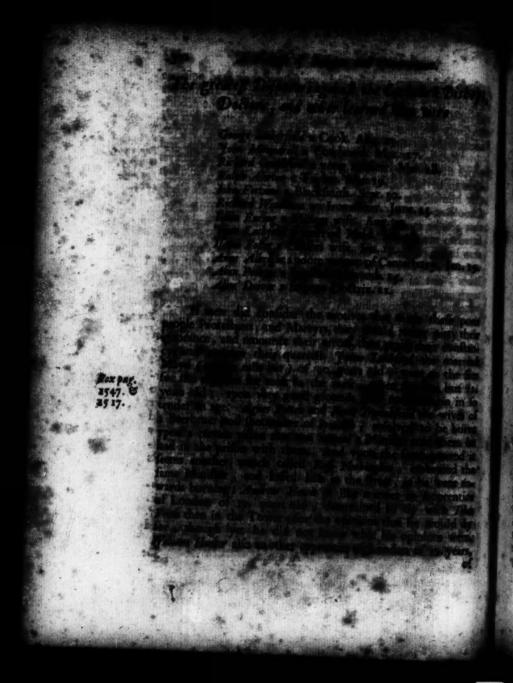
What credit Protestants give to Fas his revelations I do not train, but furs lam they give too much to his cutions: sortwintending the absurdity of the stuff work in companing. Catholica Church of condentined preference, without fiboralisation of fuccession; and making stoked Male fides. But Natives the Protestant Clergy innovould not be presented of formulable, decent a cryol of the book as and additional fiber fits of formulable, decent a cryol of the book as and additional fiber fits Grofell; recommending the results therefore to a partie both a their house and Congressions. All this was done with define to make the Roman Catholica children was done with define to make the Roman Catholica children was done with define to make the Roman Catholica children and to exclusion of the lamb. And though additional Resident may easily differ in personnel the Book, the weaking of the Author, and of the fault he tracertains to maintain, yet the wight fast are much taken with book, and doubt not but that Protestant have as much restore to put Catholiks to death as Catholiks had to punish note may allow whom left or calls Marryts, and would needs by rainer then recall those

the blatchemes against God or submit their and opinions the ferry art teripure which our account and his Apolles elivered to the Charches but had an derived by the publics elimbry and varientable Tradition both at holy Exhers and eners. Councells from one see to an other until this present to the end filly sedand dots may be their mistake and now into credit the law to a Promban Church and Marryn esere, compared with the Roman Catholicker will fee down in Calendar.

SVBSBCT 1

The French Calestar.

He number of all his faints are 4,6 where Billion Marrows 5 to with Creates Ridle, Elegent was and anomals whom I remember not What little credit above the red through hereviers a every one of their changing his obtain with the time; and those cathions do not be consisted as herely in whitefield by and it distants has a larger Articles Marrows and Confederate which were a surface Marrows and Confederate which as a larger than and there are not worsen. Marrows to other as other as and contrary the delay said the to the others a for cample. While home and Albertants and Columbs (A. Anskarting, Partising, and doubt that who had were the hardware. We we also were those these contrary that were high primers. We we also were those these contrary that were high primers. We we also were those three contrary. I make and other first like as the face of the contrary that the said the like a track of the contrary that the said the like as the face of the contrary that the said the like the like as the face of the contrary that the like is the like as the face of the contrary that the like is the like as the face of the contrary to the larger than the like as the face of the contrary that the like is the like as the face of the contrary that the like is the like as the face of the contrary to the larger than the like as the like as the larger than the larger than the larger than the like as the like as the larger than the large





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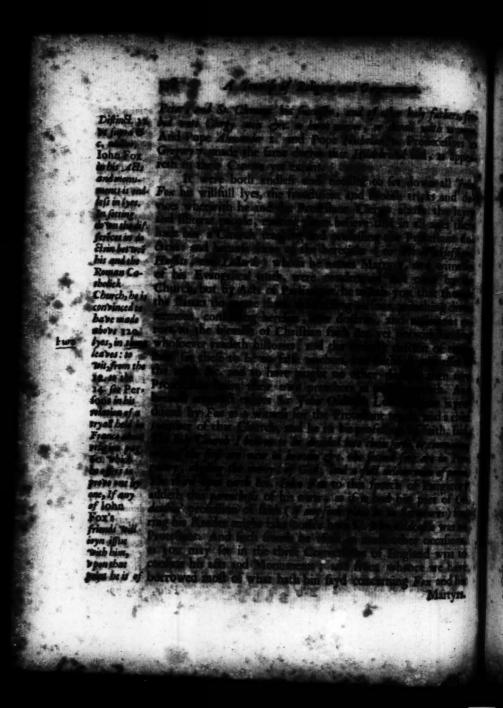
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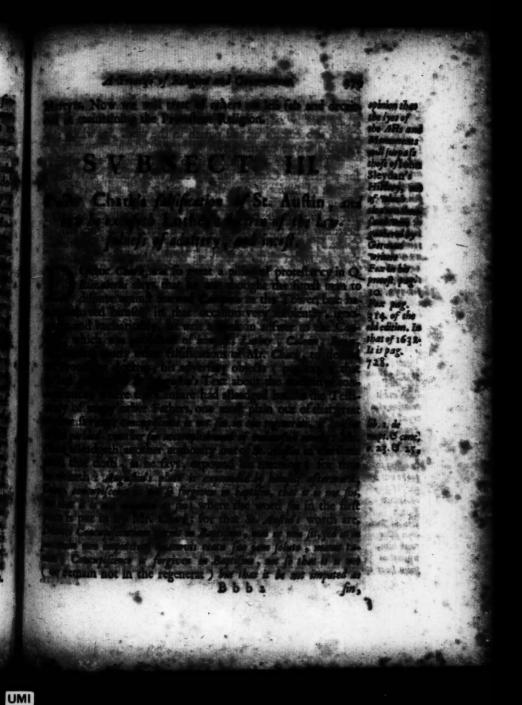
that hot, meaning there's that the 14, day must be obvery with such committee at may not be alread or deferm my Sunday, in which confished the herely of the gard Bedal &

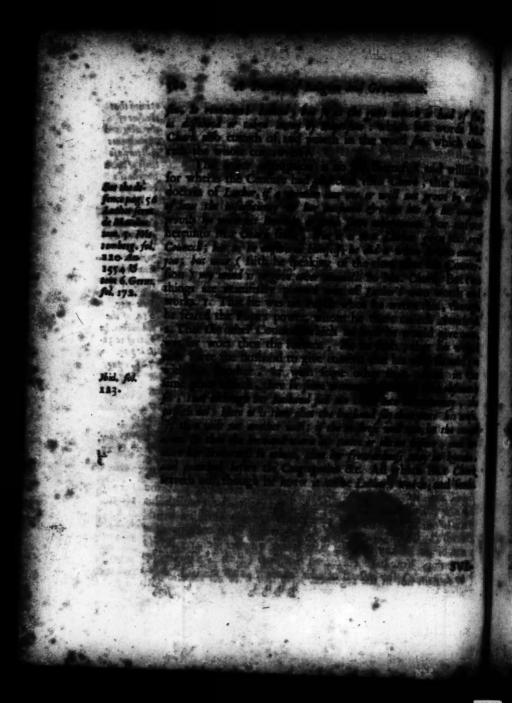
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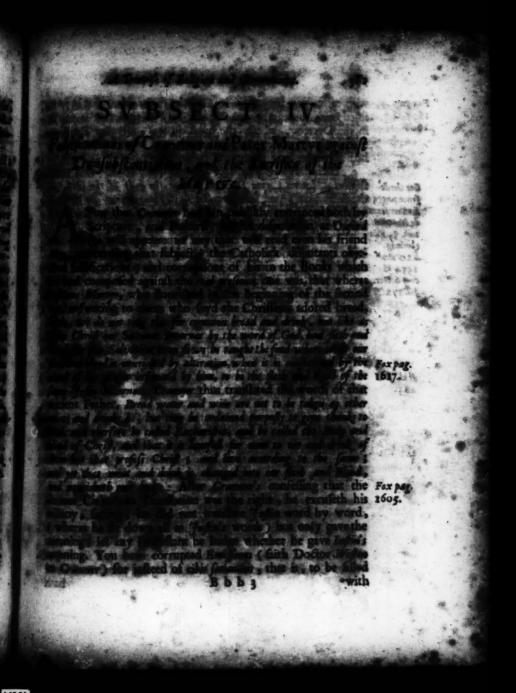
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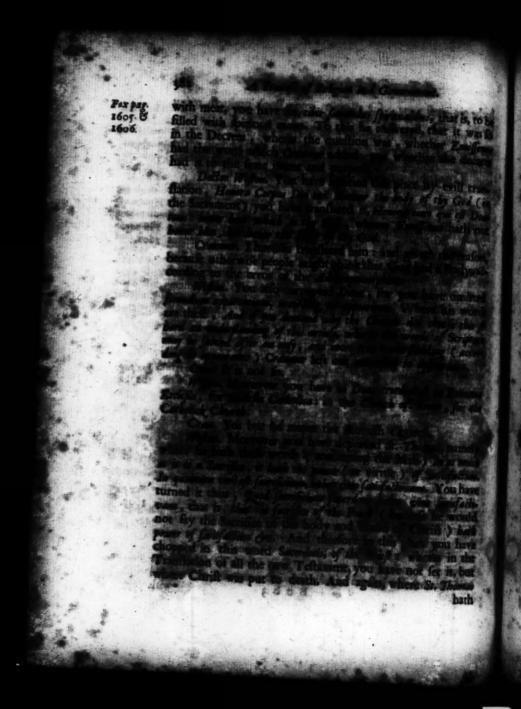


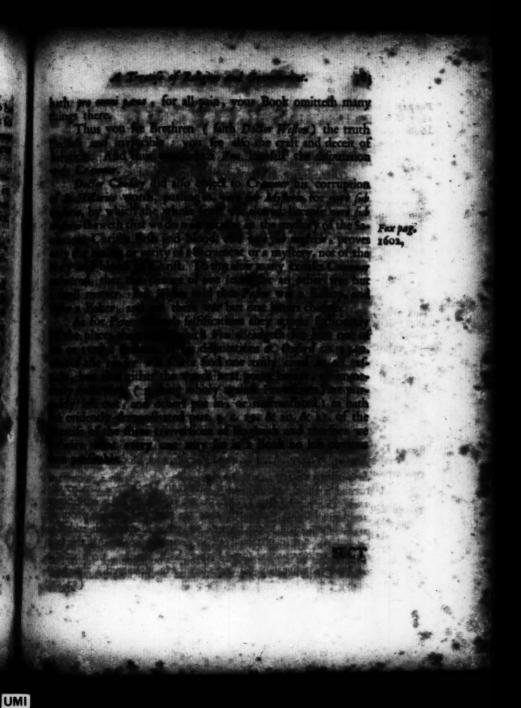






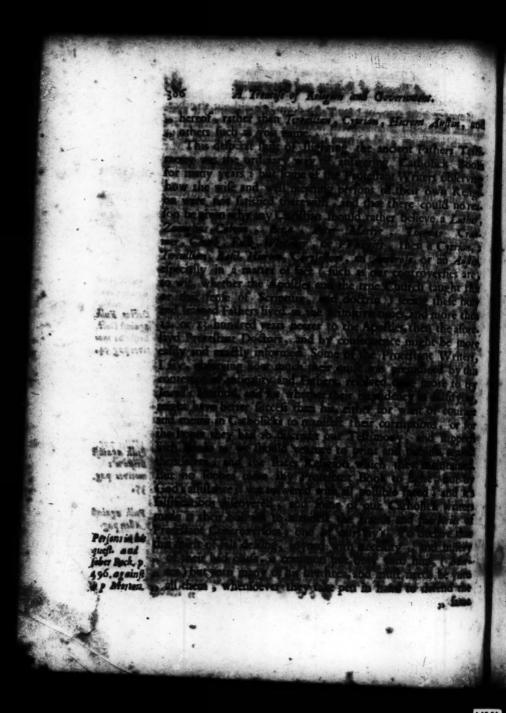








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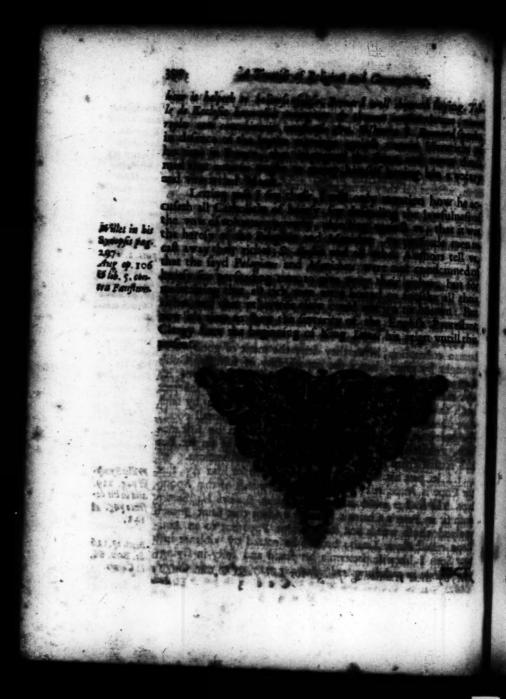
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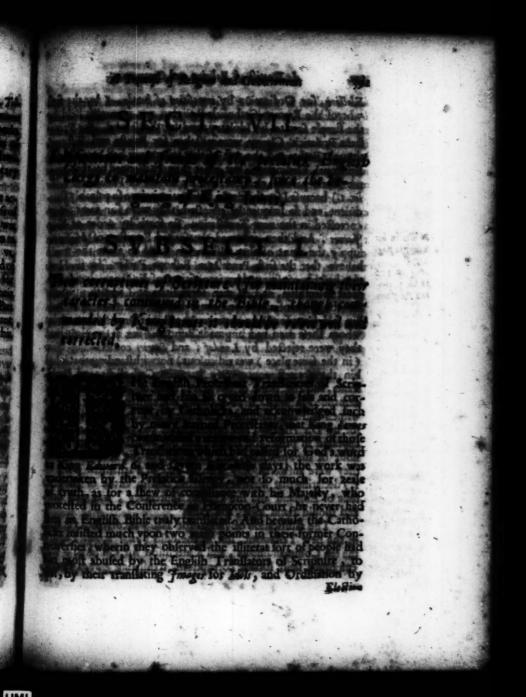
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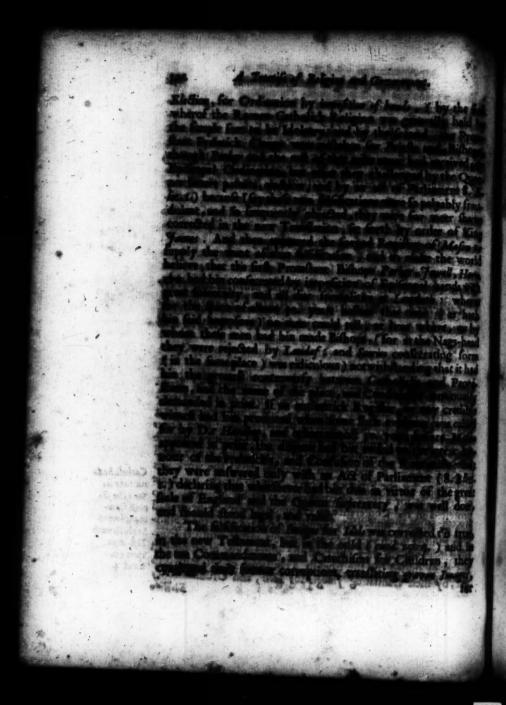
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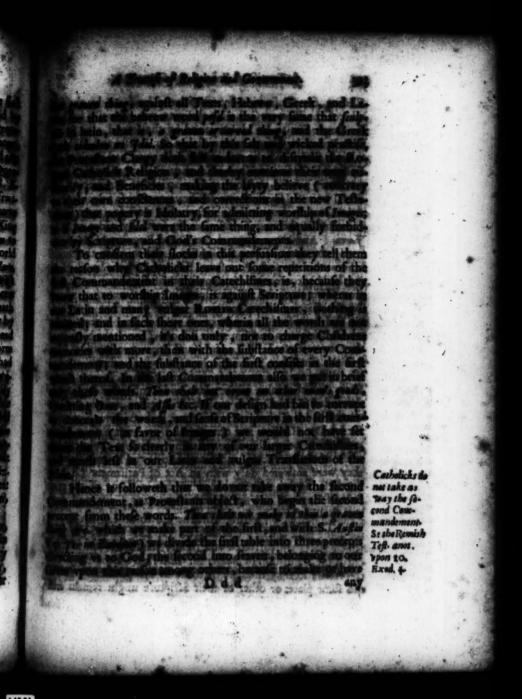
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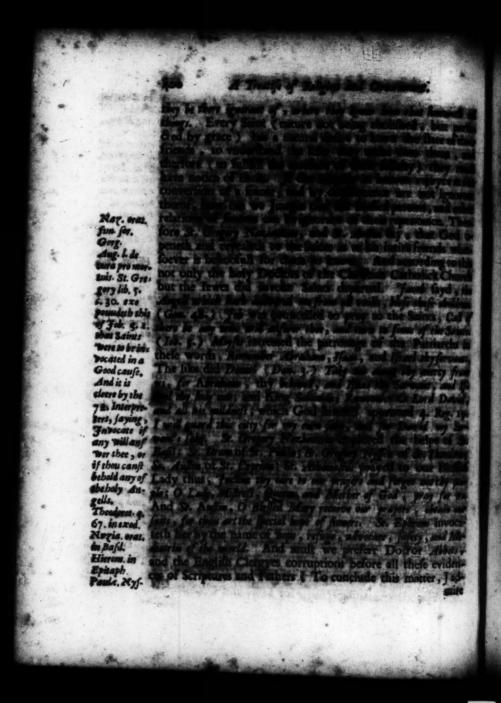
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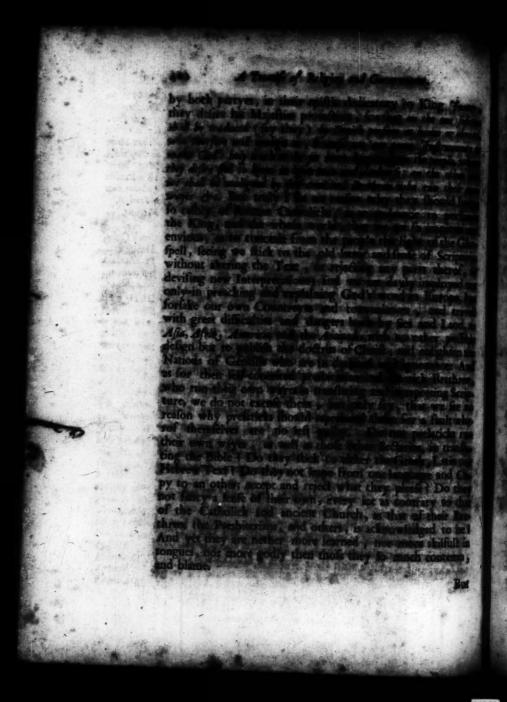
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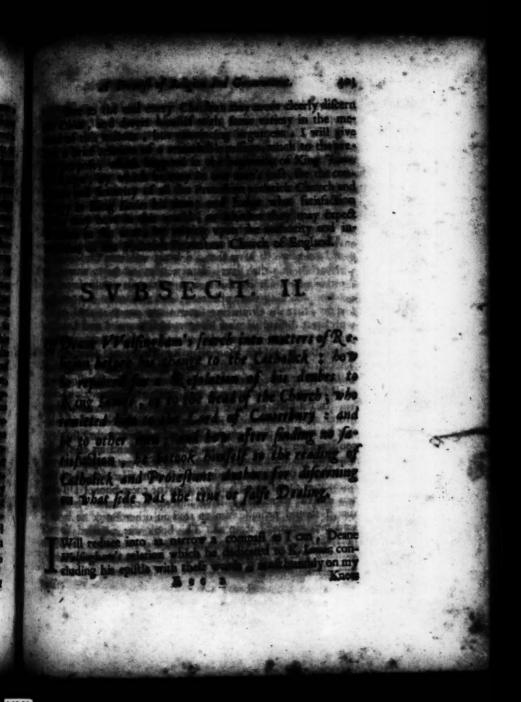
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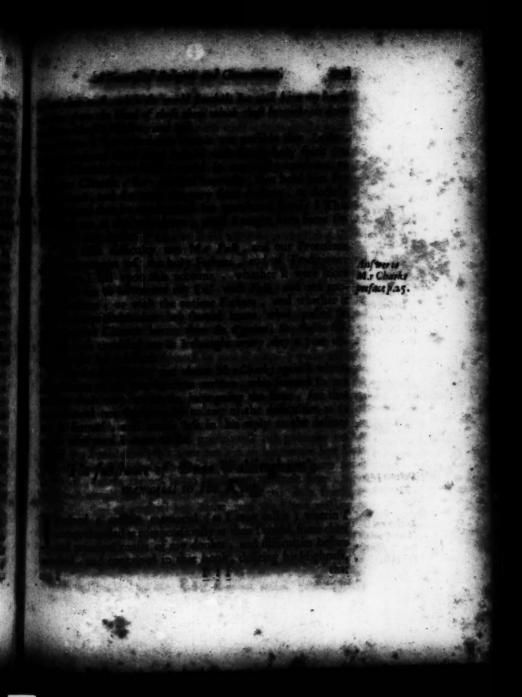


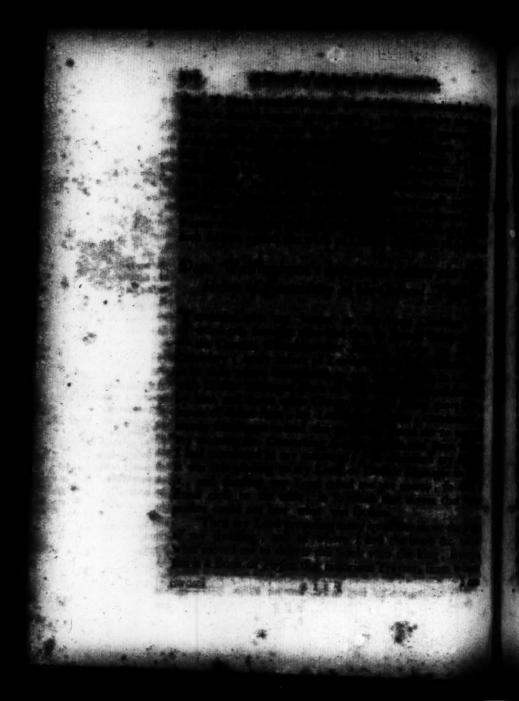
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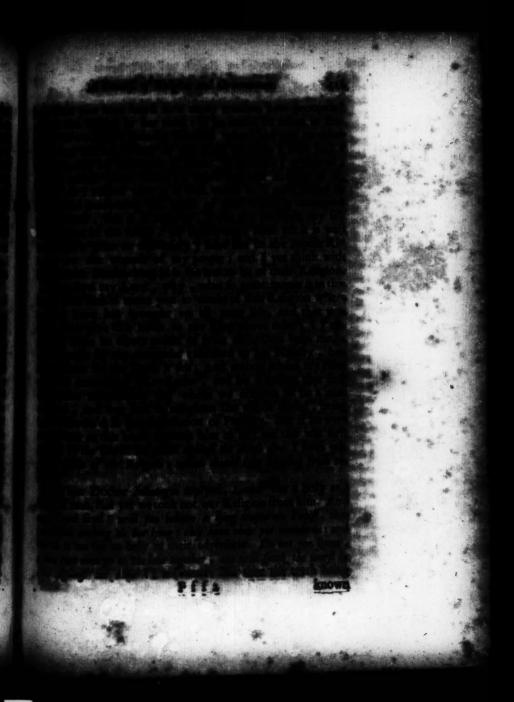
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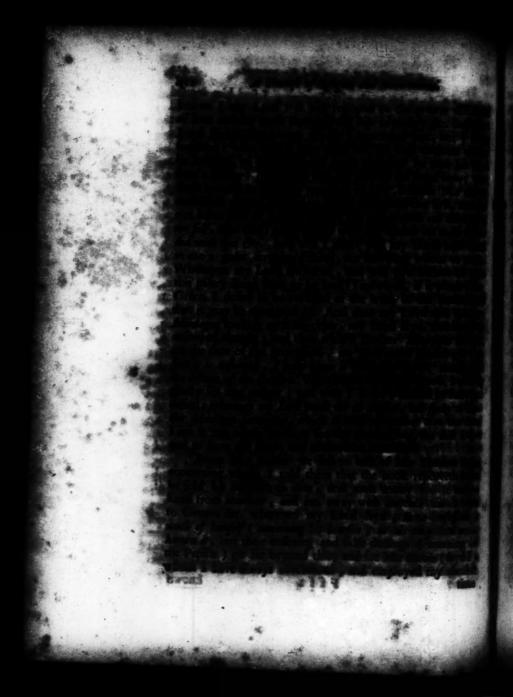
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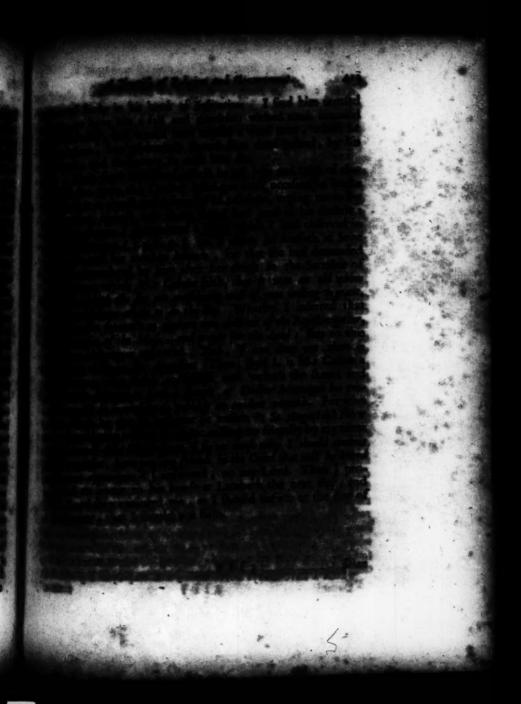
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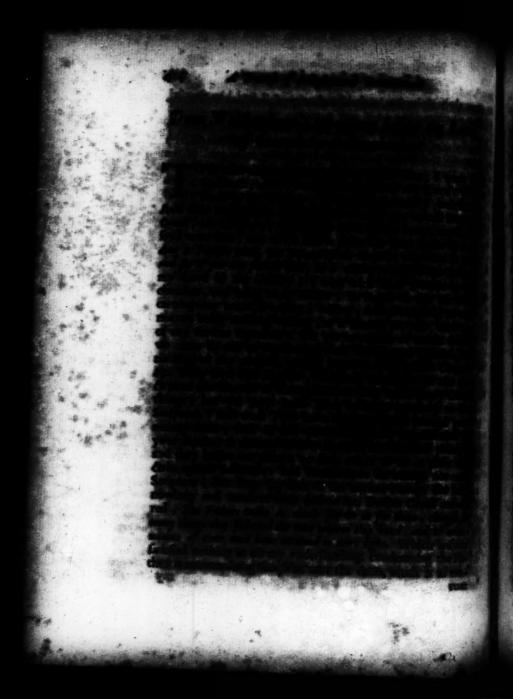


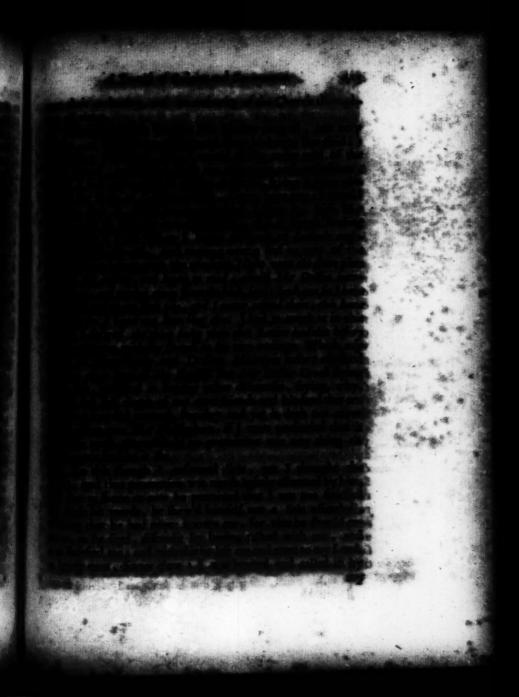


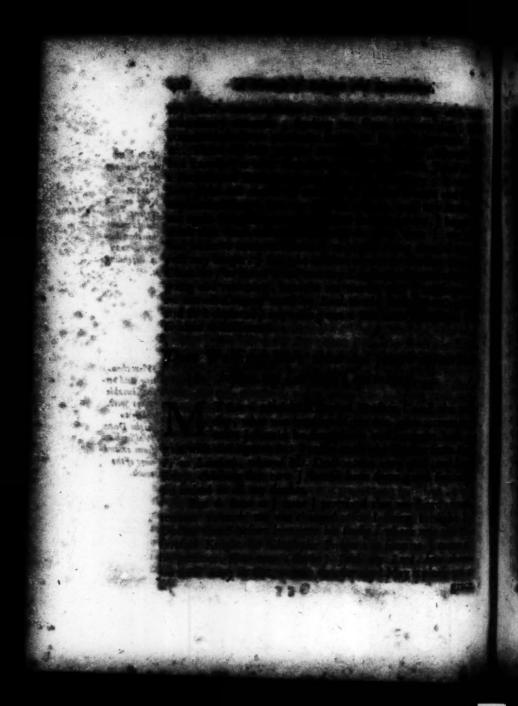


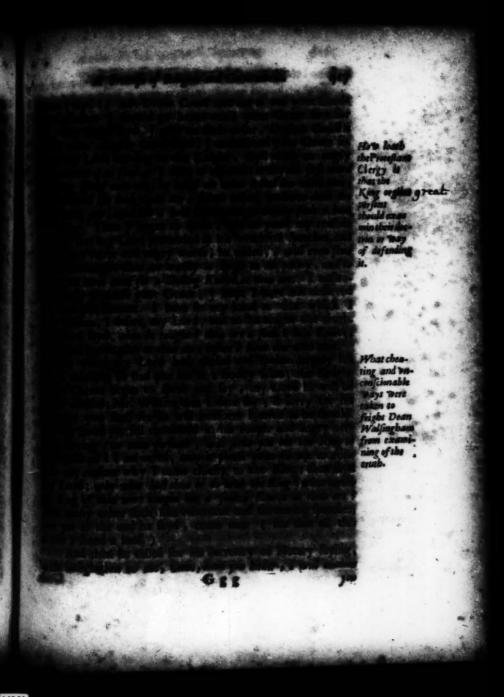


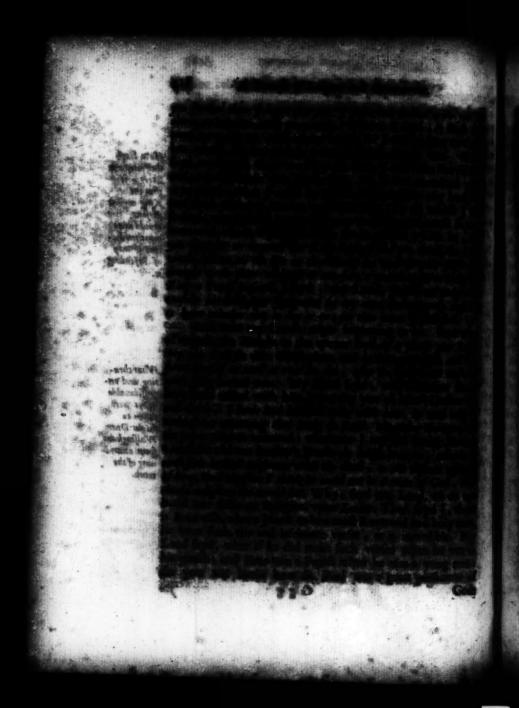


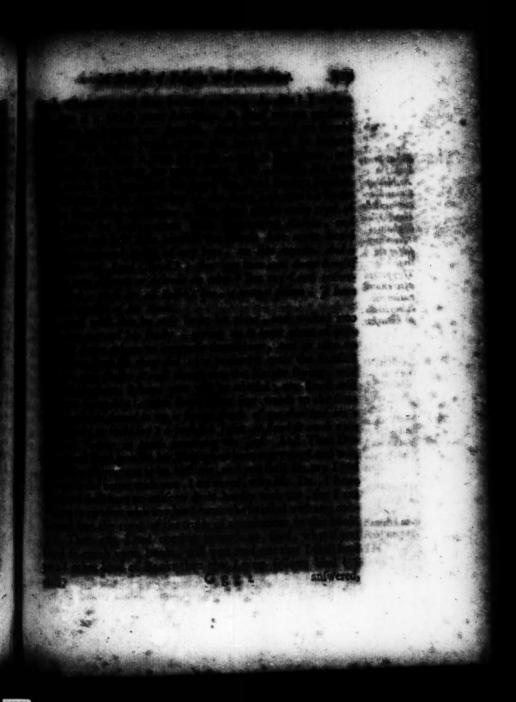


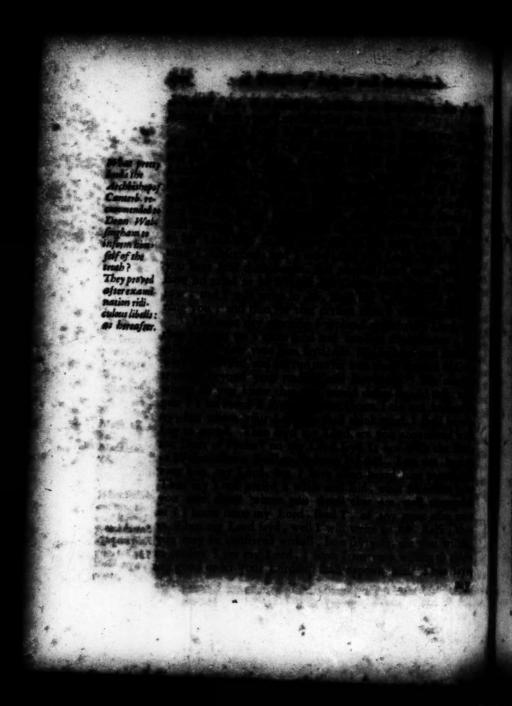


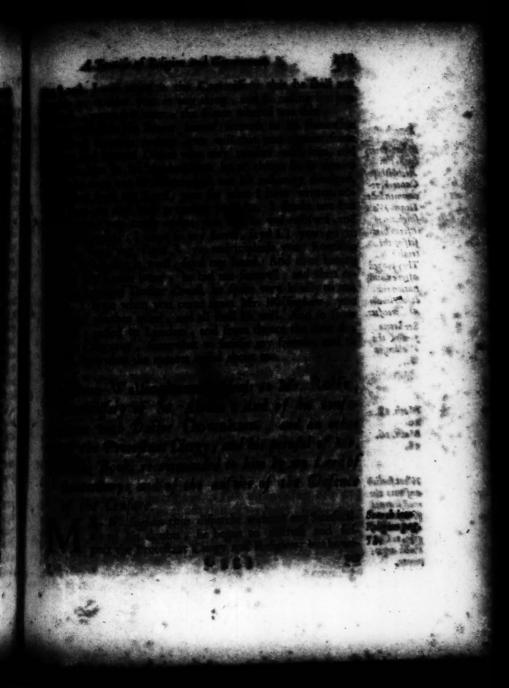


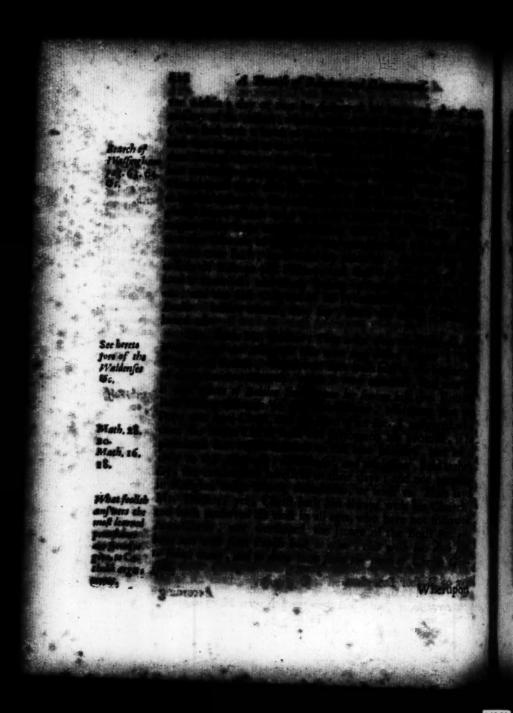


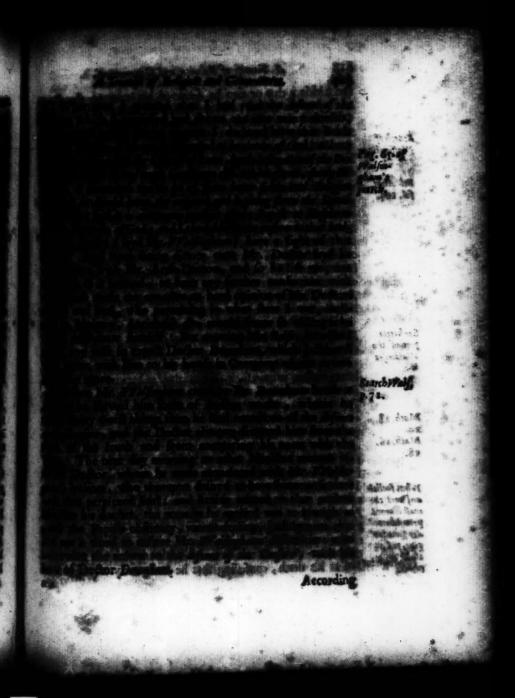


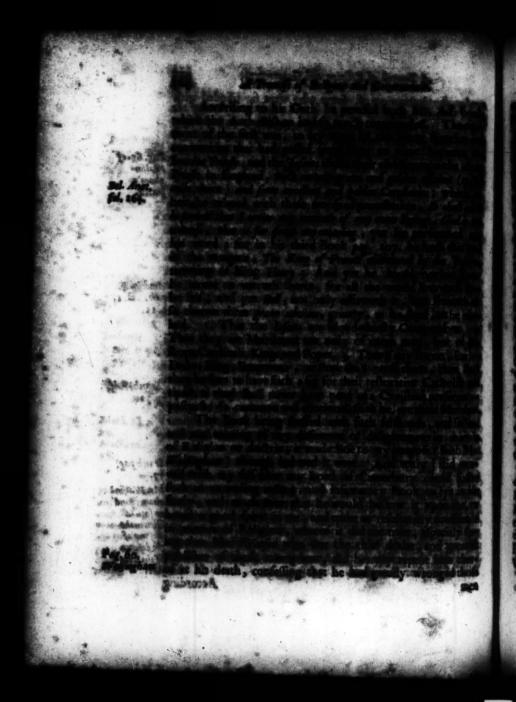












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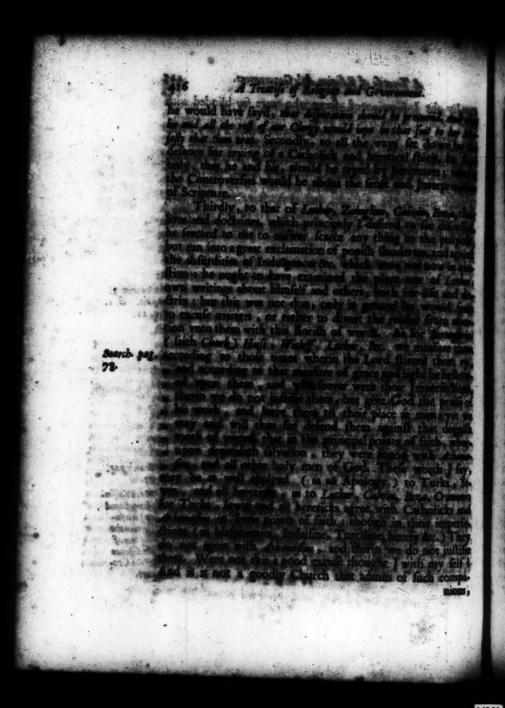
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and fratemics ! faith Welfurghes. What he mean is type in the received leaves of faith wherupon dependent in . I could no rell , feeing the given no certain more them. And belies I confidered that Laties and the laties of laties are good tracefully for laties and the Brethess, though they hold the real processor, and our Brethess, though they hold the real processor, and contains for Jablaty. To all the relt of my lound in effect to flibitations inforce at all.

(Vallinghams loft appearance before my Lord

of Canterbury and bis Doctors)

the prefixed time or my appearance drawing needs repaired to London and woon the last day or Earlier and I went to Laster's to prefer my left to my ho was not yet come from Westminster; shough in account test face, as I metalogic, even Doctors and more face, as I metalogic, in an local of Laster's of Religion in an local of Laster's face my Lord came flome and a great train with him, out of ms garden he can be eye vison me, and preside mno ane with a triently counterance; and somewhat to whom I answered; a may be at my more from the replyed nothing; but went and face as his table in the parlot, together with its Doctors relate about him; whither after all the time, a me called them my Lord began to explain my calle vato them, a feliced to be satisfied in matters of the contenned in the paper his Lording had called yith me, and at his appointment a land small that the second contenned in two books of Me. Let a written against the sequences me two books of Me. Let a written against the satisface in a visit me visually and then the visually and the visually and the visually and then the visually and the visually and

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A Triangle of Religion and Growning

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at the cables end, and asked me peroferiously whether I had them, and what I shought of them t

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Now the Arch-bishop

for whe concerning them, feering to maintain formegood opinion of Bell, fidelity, which yet appeared not great with my Lord himfelf, as by forme conjectures and But none of them, as I faid, to much is once of call for the Pubers works themselves, to examin the which was my delire. But after forme few words to among themselves, my Lord commanded me to fland chilft they calked.

whill they taked.

Wherivon I rettred my felf by litle and little down to my cold of the parlout, that they might confer more they called together of this and other matters; and has litle more see my Lord began to speak with a high engry voyee a concerning me, and my affairer; and locally ward me complained of my importunity and oblimately in the Doctors, that he would lend me to prove the prefetally appeared. But, it authors be made to prefetally appeared.

for then came vinto me from the other fide of the particle to be a constructed before white out of prest committee and extraording friendling; the prest temporal realous to perfuse me not to mend in these matters but accommodate my left to my Long and I should find his Grace a good ford into me, and to perform a cocasion should be affered at a fittee may they rose from the table. And standing on the matter they rose from the table, and standing on the matter they rose from the table. And standing on the matter displayed, there are not the matter than the ferried humbel into awardoy together and passive, who having conterfed tome life passes as the matter than the matter than the first me who him and inimitating that the who have a passive from the first passive from the first passive me and the first passive from the first passive matter than the first passive from the first passive matter than the first passive from the first passive from the first passive matter than the first passive from the first passive matter than the first passive from the passive from the first passive from the first passive from the passive from

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A Trail of River and Comment.

favid vinto him , ros cas there him (M. Days) Cardinal (and for might his target sile), he durift not.) willing the to repaire vinto him for conference, and dimitled me, with faving only that I thould return who him the end of the next seem a site indeed his dimitled into the next seem and beach as it feemed into he could not well determine what to do with me, being year of me, and of my futte, and that he would have bitt country to be handlomly rid of me.

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down those traids, and winful corruptions which he down those traids, and winful corruptions which he is paralling the works of Leier. Caking, Jeself. The works of Leier, Caking, Jeself. The wind the works of Leier, and other parallilating the structure and other parallilating in the Catholich; whereupon he refolved to rear preferring the good of his foul, which he believed to be faved out of the Roman Catholich Church, between the faved out of the Roman Catholich Church, between the faved out of the Roman Catholich Church, between the faved out of the Roman Catholich Church, between the faved on the published the forefaid Treatife, and be a Catholich Prasit, and by his good example and paine in this Kingdom, converted many of his feduced Councie. He lived to be of very great age, dying but few face, bidding always thole with whom he converted a credit, or trust any of the proteinant Clergy in man Religion, how ever so success they may stem so be a

SVBSECT. III

Reflexions Spon Mr. VVoljingban's relation.

He first Reflexion is. How education, and a pertitation of the truth grounded thereupon, can not be fifely to prodectly relyed upon in matters of that one only without which it is impossible to pleate Good, and be a especially when we acknowledge the fallibility of our city, and have reasons to suspect our Clerges interactly protestant Church of England dots acknowledge it over they, and that Clerges interest and assesses in uphole Achieve whether when they may live above the mean of their parentage, and patrimous, togethe with our toolick continual exceptions and proofs against it's novelty

A Smith of Pullate and Greenway

to rejected or neglected by any Christian, learned or need. Though Mr. **Vallingham was a protestant Division was a protestant Division never and gent any Catholick Books and by confe ists as any lay-protestant, and is aver converted; yet being a conference he thought himself bound vides bar common whether what that Book faid of

Allouine.

1. Reflection. How carily a company or Corporation of accellations and mean perform do conspire and concurre in a senencial fraud, and how difficult it is to make them concerns a faut, in the manuscrance where their formine are concerned, and by consequence how accomptable the protestant byty a to God, for the gaillrusting and examining the truth

often, and fourt to relieve in the ward discount of the cher, and all protein all matters of faith, against Papists. Their dies, and wickedness are so manifest, that the myed without impudency, and without giving the whole world, and contradicting their away. d yet the Arch-bishop of Canterbury and his Juma unes, would face down Mr. Walfingham, that there was the matter; and because the poole man humbly petitiothree the instead decided; by comparing their own of which were in the next roome) with his sores; he confirred and called a fositio bill Kiseve, impulsing fellow.

Comparison Sec. and threatned with priform and pillary. And that they durst not berray the weakness of their can(e by abiled and violent proceedings again a known protestant, defined to continue out of themselves, if protustancy did move to be a militake of Christianity; the Arch-bishop be shur of him.) Sent him to the Commissary of Se. Altwo be resolved, forsooth, whether Lutber acknowledged a Broiss that he began the protestant Reformation, and good the Mess, adoration of the Sacrament, altrocation and good the Mess, adoration of the Sacrament, altrocation and conference between himself and fasting, as if this passage others of Luther, and Calvin's works were not to be in London, or in his Graces Library at London, as a set of the sacrament of the Message others of Luther, and Calvin's works were not to be in London, or in his Graces Library at London, as a set of the Message others of Luther, and Calvin's works were not to be in London, or in his Graces Library at London, as a set of the Message of the policy of the Devill's arguments, that the Doctor should rupt him, and divert the whole discourse with a suite; would face down Mr. Walfingham, that there was upt him, and divert the whole different with a ruit-I i i

g. d. effective. By other particular indirect means, caville and Columnies, the Arch-bifop himfelf esdesvoyed to main sain the practice. Acquest, and differeds the Corheick, delivering to Mr. 350/Joghan Mr. 350/John Mr. 250/John Mr. 250/Jo

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e not more impar-riar, or those per-red his papers and ligion,

ligion, and no Judge ought corgine feature before both fide he hard. Suppose therfore that the protestant and Catholic Clergy are angaged not only in a dispute of Religion but a fast of Law, to wit, whether the revenue of the Church of the three Kingdoms belong of what rather wetter profession, then to the artists proprietors? mether party (in you) ought to be studge in his own cause, who then mit decide the business? The Layry's Content lie my Lou Chancellor of England? notwithstanding his known juding also to favor and processes providing the grantes had a Committee, for examining, and deciding the quellion. He is be tryed in public Cours, which of the two parties are guilty or counterstaing evidences? that is, of changing the acceptance and so that the standard of fact, and may be summershall. We have given our draw against our Advertance long since, in our princes he she can in this do renew the fame. Less the Cause Command them to put in their answer.

And because the Protestant Clergy such always endeawored to make as editors and observations to the lists, as you
matural suspects and ill parrow, and will lists any to purfurde the world that our reals in manifolding their brands and
fallifications, proceeds not from a delice of manifolding the
truth, that from coverentials of possessing their lands, we
doubt not but that in calcium for and equity approach to be
on the Carlottan file, the Carlottal Chergy with resign vato
his Majelly all their claim and right to the Church strings of
the three Kingdoms; to be freely disposed of in prous and
public view, as he and his Parliament will think most fit for
the lower of God, and defence of this Mothershy against
forces resime, and redictions subjects. When we do no
more then dary; and our Brethren did in the life occasion
in Q. Maries reign. And as our offer can have no design but
lary; so this Tryst can not be grainly conference, and may

great confequence, both for the falvation of anstaction of his Majellyes subjects. It can not tenderness of Protestant conferences, because who pretend to a greater certainty of o Catholick Church to be inered of such a tryal in France and 1600: e (then a Catholick) the princes he Court; and hath his translated into English in re of the 3. Conversions. In hopes that Protestants wed by such as example, and follow the same Mefee down the lumme of the Tryal.

relation of a Dral beld in France about igion, wherefithe Lord Chancellor of France was Moderator.

1600, there came forth a book in Parts vo or the name of Monlieur & Pleffs, a Hugonor, and Gormor of Samer, against the Most; which book making (as the fathion is) of abundance and oftentation Councells, Doctors, and stores for his purpose, prelatiks have don of late, when Do Indive from Popery was published in Ireland prin-inted in England) wherupon divers Catholick learned recallon to examin the layd book, of Pleffe, (as don lately with Doctor Talors Diffusive) and finmany most egregious deceits, shifts, and fallifications therin, Duceus Burwere written against it, and one in particular by a French

Prench Iefuit, discovering at least a thousand faithcods his part. And the Bishop of Essues (afterwards Cardinal row) Protested upon his honor in the pulpir, that he tous show more then soon faithfurness in the healt for his constant.

thew more then 500. Palifications
Hereupon the Duke of Brothle
giers and other Protestant Lords, b
the truth, for that it femost to s
well as that of their Protestant Reis that fome of our English imitat the French fenie they thewed t fathion of their cloaths; cringies Protestants have more reason to vin fusion from the to that Bilhop's ch man, or at least not let our by order of the himponor the as Bishop Taylor: Diffusion was refolsed upon and public by order of the Protestant prelatik Convocation of Ireland both the book, and Taylor the Author, or Amount to much applanded in Rugland, that the Diffusion has bin printed at Loudon, and the Diffusion picture (in Canonical habit) placed in the beauty truth of Bills vindicating N the Mas. But to our flory.

Though Paffir had chaffenged Press to prove the fathing

that Powe had layd to his charge, yet when he faw has accepted of the challenge, Pleffit began to fhrink and delayes; but by the King's express command both paragrared before his Ministers on his side, to which fort of it seems, he gave too much credit, and upon their took all his arguments, as appeareth by the words of After that Powe had offered to shew 500, enormous en fallifications in his only book of the Mass, he adjust moreover, I say, if that after this our conference is not moreover, I say, if that after this our conference is creations of his Book or Books, any sitch authorists he thinketh most sure against up. I do bind my felf conclusion of all, to refute the whole choice, and to the mether in his sayd Book against the Mass, nor his restate of the Church, nor in his Common-wealth Inditions, is there to be found so much as any one that Perce had layd to his charge, yet when he faw

Treatile of the Church, nor in his Common-wealth Traditions, is there to be found to much as any one among them all, which is not either fallly cited, or or intent to the matter; or unprofitably alledged &common them all, which is not either fallly cited, or or intent to the matter; or unprofitably alledged &come do J hereby pretend to blame him for any other is, then that he hath bin over credulous in believing take relations and Collections of others that have endeaded to abuse the industry and authority of his pen.

This disputation (faith Phres in his answer to Plessing) shall not be like so others in former times, where examined matters of doctring and the truth therof, examination wherof the shifts and sleights of the Different and other disputing of the matters, might make the overtain to the hearts. But all Questions in this differ shall only be quasilines of fact; whether places be alledged or no t for tryal wherof is shall only be need-bring eyes for Judges to behold whether the citations of the accuse of faithood, be so indeed in the Authors is hath alledged in his Book a And yet of the overhe hath alledged in his Book : And yet of the over-

Apply this to Bp. Taylors Diffusfi-De, Wberof bimfelfe (ayes in his preface he was but the Amanuenfis, all the Protestant Church of Ireland in a Colemn con: Docation habing layd their heads together for composing fo Substantial and convincing a peece.

such the overthrow and dishonor or the cause which is a fended by such weapons. And consequently we are mind bound to the holy providence of or Amagine God, that is hard permitted in this last affault or Hercutes; the Mininton of France, to have layd all the heats of their fall imposture and deceitfull dealings upon one Body, to the end they may be all cut off at one blow and that the ample people by them abused a seeing discovered the sale and variational dealings of those upon whose fidelity they grounded their faith, may for lake them hereafter and return to that faith which a nepullar and sure ground of all truth. This is an excellent lighthod, and Perma words may be very well applied to 5. In large Dissassive from Lopery. But so our relations

The Judges of the conference were bender the Chancelor of France, who was Moderator, the prendent de Tan, ficere Kinfman to Phelis, Monfieur Phies, his great frend, and Monfieur le Feure Malter of the Prince of Cook, all Catholicks. On the other fide for the Protestants were usued the president California Chancellor of Neurice, and Monfieur de President California Chancellor of Neurice, and Monfieur de President California Chancellor of Neurice, and Monfieur de President California Chancellor of Neurice, and Monfieur

The day before the tryal, Paris, to deale more plainly and like a friend, tent unto Pleis 60, places taken but of his book, when which he meant to pris him, and as his words are to begin the plan, of which 60. Pleis chooke out 19, that feemed to him most detentible, but the next day the tryal being begun; after Paris had declared there were fourethous fand places fallified in Pleis his Book, only 9, of the 19, could be examined, though they fate 6, hours, and all ludged against Pleis by common content; wherupon Plais fellifiek that night, vomiting blood &c. and could be never got to proceed in the tryal, and went from Paris to Samur without taking leave of the King, or feeing the Lord Chancellor. This proof of wilfull Fallifications (whereby alone it feems protellancy to be maintained every where els as well as in England).

occasioned

sioned the conversion of very many in France, as the m's Lieutenant in Linear, and his wife, with divers of the bility, and no few Ministers, whereof one was Trains a Scotch-master of a Colledge in Nijiwe; and an other who higher to felia Carata.

Coppy of a letter written by a person of quality about abis conference.

He Herre hash bin fome foure days sail a grace confessor as Postation between Montieur Parco Bilhop of Earnes, and Montieur Platis Montay Governor of Sa. The King with many Princes were prefent, and ludges and appointed for both parties. In the end Platis Mortage viterly disproved and confounded by a general conform his place, and shamed; in so much as the King role from his place, and swore Viera Gry he had heard and chough of Platis fallities, and that by Act of Partiament read cause his books to be burned, swing that himself all his youth time his abused and carried areas with distribution (ee.)

The Hugonois are fleuch more dead with this scaledone if they had loft a battle of 40, thousand men, and 19/42.

Meson himself in the fick years it; womins blood and the life himself to Park to Mark 1960.

ing Henry 4 letter to the Duke of Espernon Doon the same subject.

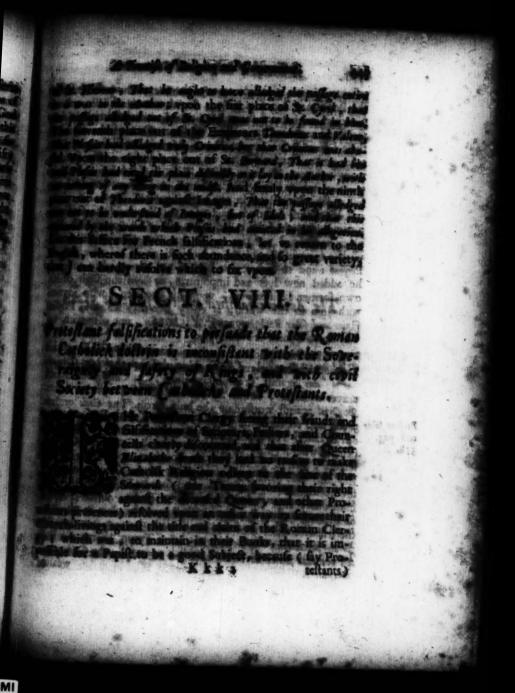
Y friend. The Diocel of Borne hath overcom the may; and the freet manner of proceeding that hath bin vied; hath taken away all occasion to fay that my force hath him yiel beside the only force of truth. The Report

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the Pope may depote a sing a So shae now the Proveful preachers are become these of Politicians and defined their drin and revenue by realises of thee. One of the chief their Chesh-Boltzian was These Maria has Billion of pagings more famous for his wicked impossures. The proveful provestion, which having his answered and referred was his felf and his Protestions in the beginning of K. Gowa his research in which willfull fallhoods by depen to the world he felf and his Protestions in the beginning of K. Gowa his research payments which he called a parasit of his (promised he are payments which he called a parasit of his (promised he are payments which he called a parasit of his (promised he added new lyes and impossures or layed the fault of his own former fallifications, upon his Brechren, who joyned with him in the work is catery one may fee in the Possibility and filter Recking with Mr. Mories a out of which will horrow some few examples.

Biebon Morten's falfifications about the hanfalues

Persons feber reck. pag. 318.

ing a place of Docho Bossie at Read and the place of Docho Bossie at Read and the state of Docho Bossie at Read and the state of the st

Section (1) Philippins of the Committee

the And he provets the fame at large out of Scripture, by the Decree of the Councell of Container. But the words of 1 for by common surface, are added by Marton, and not a found in the Author Marton exculent his traud and folly faving the like are in other Chapters as Miran effect affords which words are of other matters, and sponsor other occasions, and not americal to the former length of Doctor Breaker.

Marton's Fallification of Catholicks against the sources and how he excuse the hungelf with saying he raceived it from the Archibles of Canterbury.

The Marini in his Book of Difcovery pag. 8. fet down the fits proposition; That all Catholist Priets has profit proposition; That all Catholist Priets has profit proposition of Mr. Republic in the place aforeing date that position of Mr. Republic in the place aforeing date that manner. A Ken is had creature of man's creature you see first, that in the Tradilation he addeth, and mass creature at himself, for that the latin hash no alive face clause when not creature, but rather the word words of Miss, but only cited by him out of S. Priets. And thirdly they stronged here by Marton to a quite contrary scale from this drift, distinctive, and meaning of the Author, which would and magnific the authority of Princes, as defendent when the book, and place it self before that albeit earthly principality be called by the Apostle Creature syst. that is to originally from God; and by commandement to be obeyed.

Marion a

Reynold de justa Reip auctoritate Pag. 100.

An imposture becominued as gainst the Catbolick do-Etrin by the mational Symood of the Church of England, see constitutions Eccles fusp. printed at London by Barker an 1604. Scan, 10. The cation of the ention of the entire entire entitles and entire entire entire entitles en

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characteristics of the Cross view and the fallence of the fallence of the Sacrement and the fallence of the Sacrement and the fallence of the

See the fumme of the Coference pag. 37 Thirdly, printed an. 1604.

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Extravagi communium de Major. & obedientiss, vasm fanclam. See the first

- Davids and descript beef.

April 43

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M.Chamber dep number your estracionanis and fo to may be miled . because

Heere first this sentence is not in the Popes at all, but only in a certain addition to the ordi or Commentary of John Picana and high addition by Perru Berrandu a lace tary flyes nothing of ming the forefaid opinion of Choniffs to be was Lord absolutely in his life overall, not authority, but in temporal also, he interest thould not have sufficiently provided for the his church and Kingdom upon earth, as it is Vicarium reliquistic, as the arms appet, except such one Vicar after him as should be at these things; according to meedity that mines. 10 or a mines of the

For citing the excession of a For citing the extravagant of the symmetry would have underflood a figure, part is put for the whole, asswer, not come under my upof a m 27 2 part of my house, the whole house it fell who has , Conflications which contain both extravage at los de

This is the first purporhis answer, that we must aim by a secure was the same as it a man bould vinity, the Scripture hath this of that, because I you es, or fome Commentaries or annotations upon it index fune is no Symulache but ther are the ex of the Giolies, not are the Giolie tions; and much left may addition

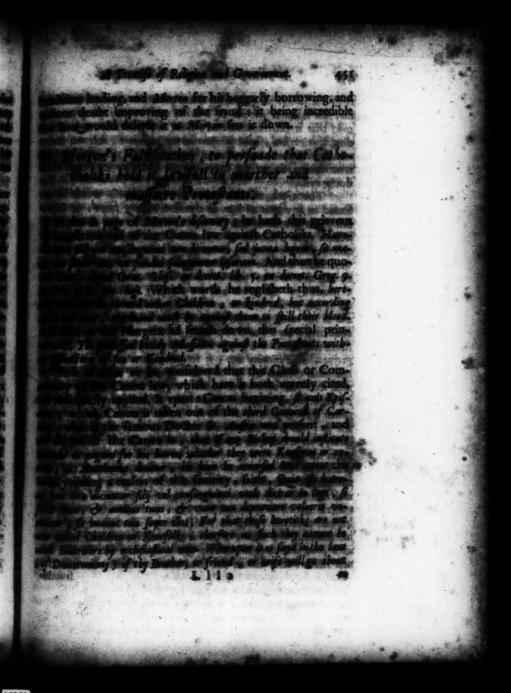
of his answer is no les fraudulent. Pope Preamb.

on) hath ratified the foresaid Glosse p. 11.

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Preamb.

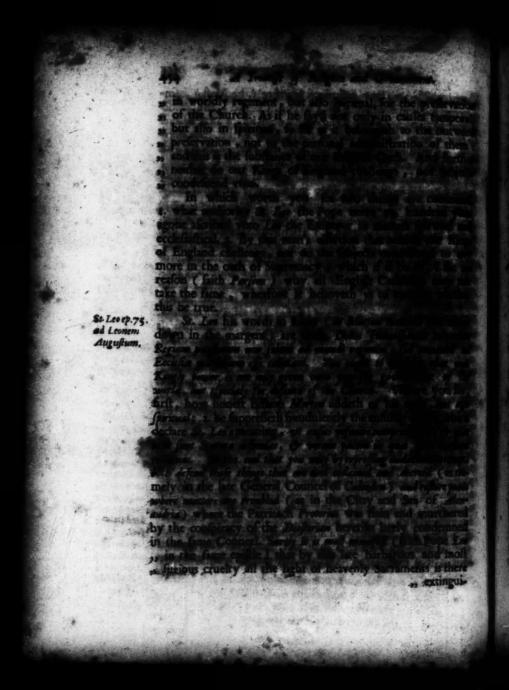


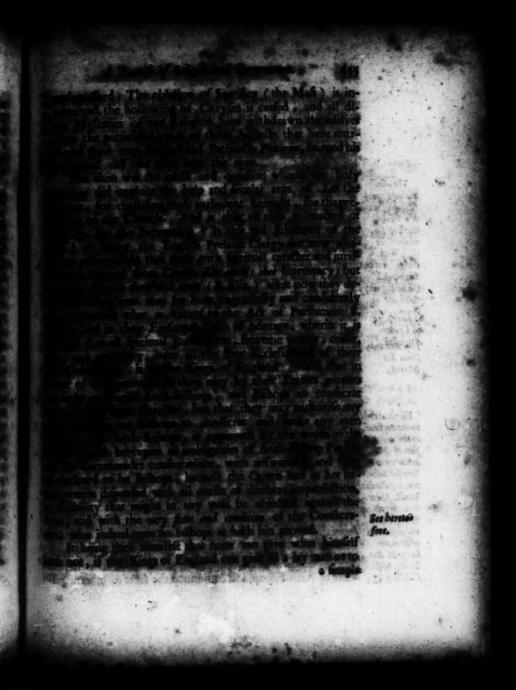
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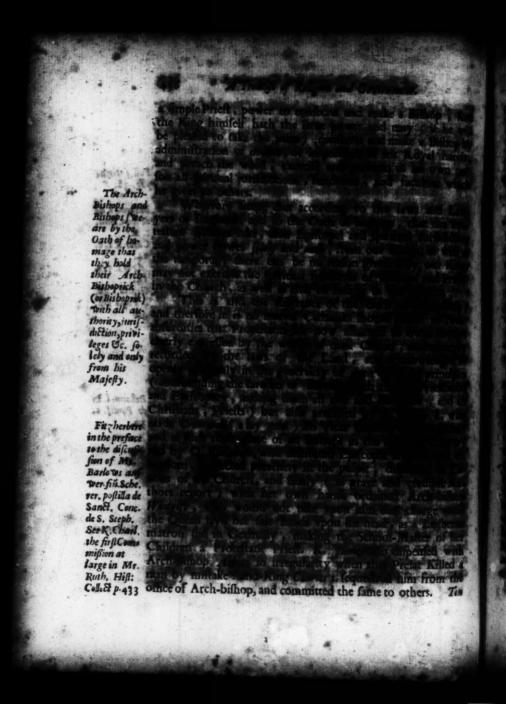
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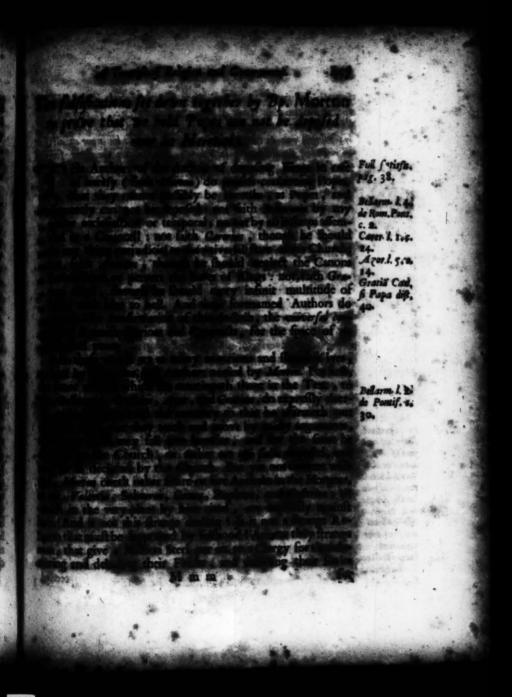
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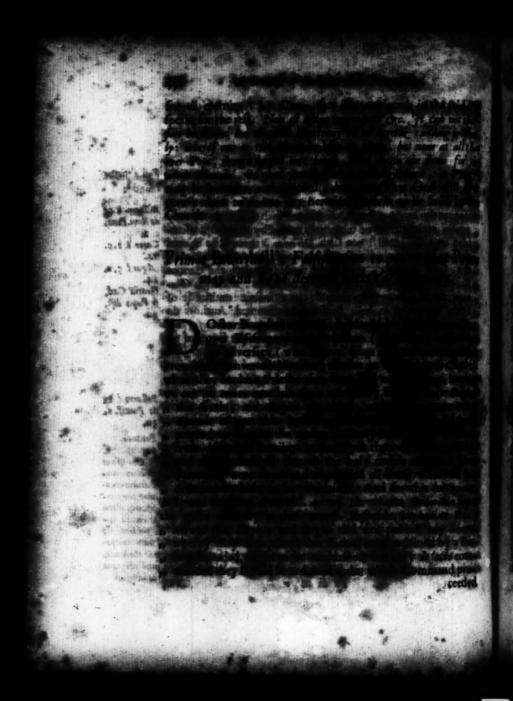
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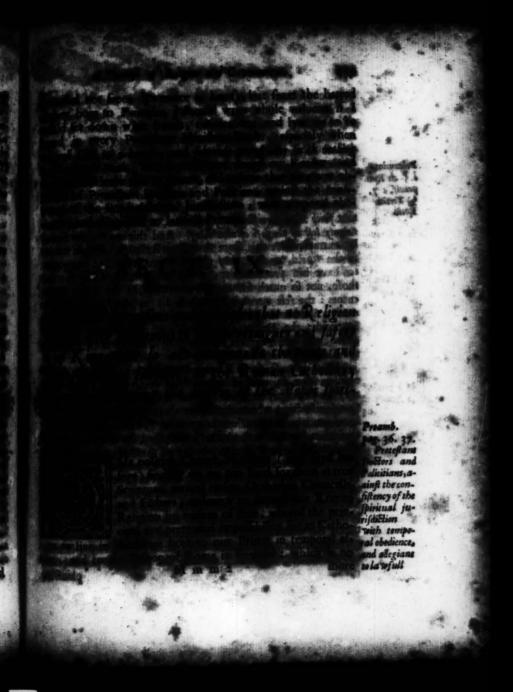


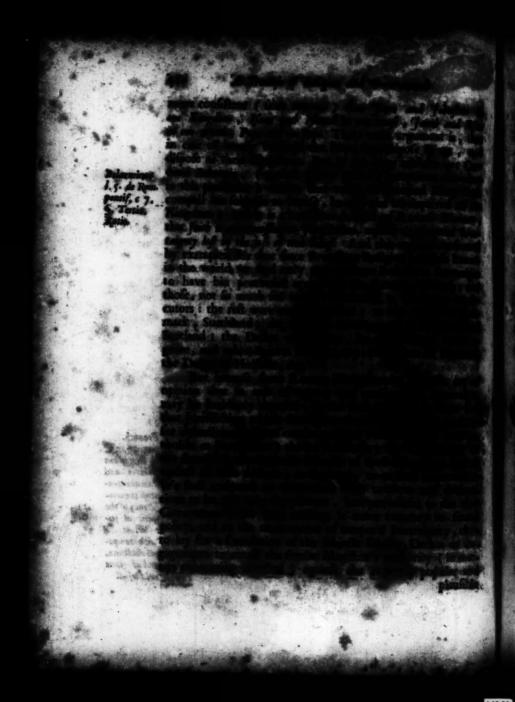






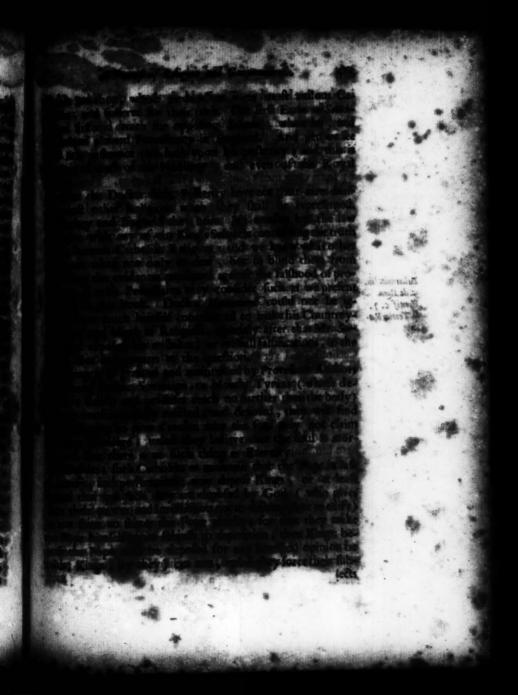


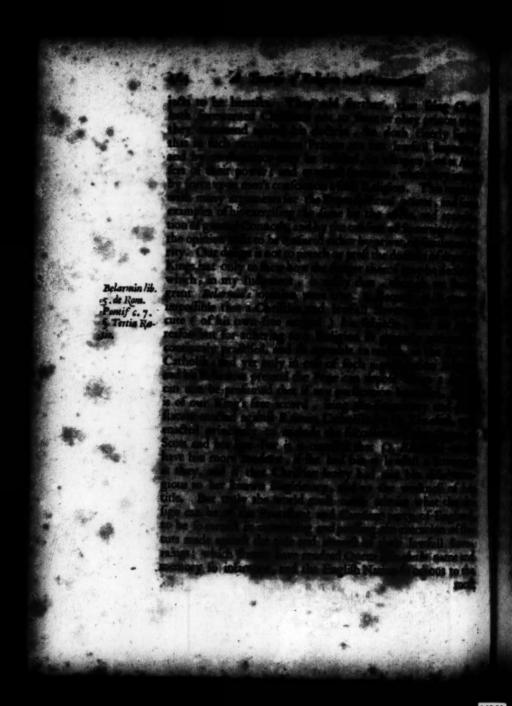


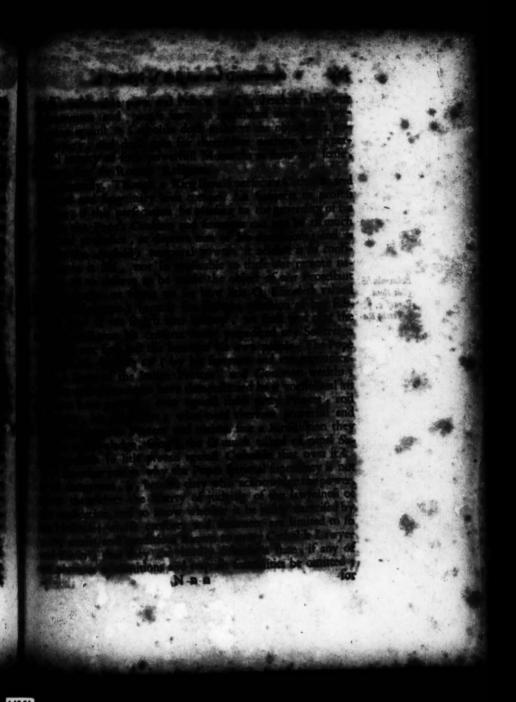


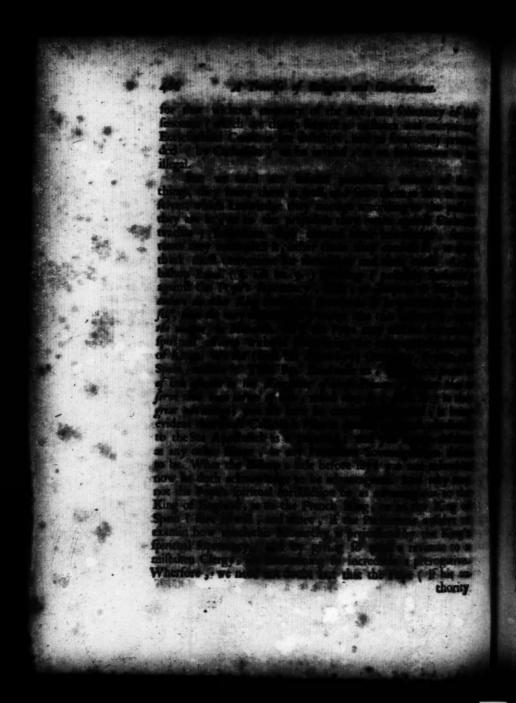


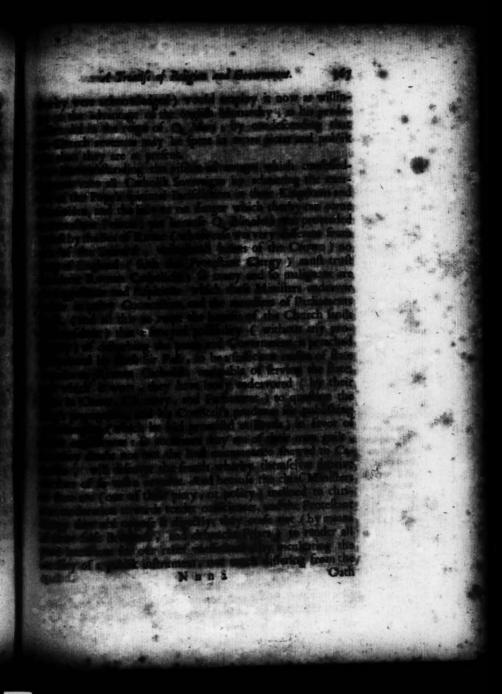












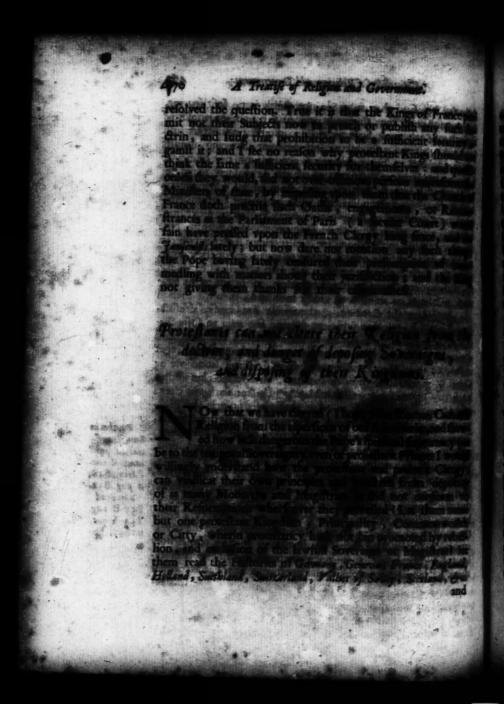
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SECT. X.

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Marriage of Maria and Countries.

Bellarni. L. 2. de verbo Dei cap.12, 13.

Hardings defol. 149. Aug. l. 2. de gratia Christi 4.2 8 6.8 contra Dic. Epift, Pelagij Afric. op. ad Bonifacium. See Bayonina tom. 5 . Stapletons return of vntrutbes Sanders de Difib. Me narch 47 p. 3561 Bellamil, s. de Rome, Pons. mi.s. 24. 6 24 my terment Aug.ep. 361.

can be replyed, and all the world offith confess
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Stackiff challange 2. part. a. fol. 159, Niceph lib. 17.6, 27.

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Here the Pelagians (faith Bellarmin, according to S. Aufin and S. Histon) taught two hereigns through others, 2. That every fin though 3. 64 and blide, is mortal. 2. That there is no original fin in Bonifac. c. 2. done, and Burry opinions And

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de notis Eqclefia cap. 9.
5. Novatias
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min) accuse the Hierom in. man , and de- prafst, Dia-riginal and be- ogorum con-nt to free will. tra Pelagias es Belarmus accusetti Belarm cit. all processants Presub. Taltiv be thinks to excuse

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Aug. de hawere res c. 46.

Preamb. pag. 64.

thing to the charge; and caville about the fielt; quoting other Book and Chapter of Believin, wherin he charge Bullinger. But as for rejecting viewinsen Traditions Magerians to be well pleased with the charge and rest continues, not only with the sense of the driver; but of Jerus, Dioscorne, and Educate, whom Believen complete with teltants both for co and for their facrilege Monks, Votaries 8to

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lann, de Euch L. L. cap. I. cap. I. Calvins con tradictions ... and non fenfe in the myftery of the Eucharist. Calvinin fine confenf. cum Pastor. Figurinis. Calvinin 26 Marb. & lib. 4. Inflit. c. 17.5. Lib, Inflit. 10. 5 32 Lib.4. Infth. force derived c.17.5.5.3 t. fay that the whid \$ 33.34

Ibid. S. 2. 5 lib, de Cæna cap. 3. tial quality. And is note that the first be at the first of the critical and the first be at the first of the critical and the first place be at the first of the concluded her o

See Belarm, lib, 1. de Euch, cap, 1. per en, & in fin.

Dozomenus lib. 7. hift, cap. 12. And now to contact the part of any part of the first of the state of t

Delarmilib 4. de noris Ec.

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And doftring are recorded as hereful by S. Brendu , and other Fasher, as you have prelated writers confess their many, but contents their embority.

etions objected grand Cardinal Baronius

The fineers Providence may be how little their Clergy of the carbon for this point of the fathfirst Pathern or others. I will fer down as a description fathfirst ions objected against Be hole work of the Ecclesia third Hiltory depending at the mountons of the holy Fathers, and the mountons of the holy Fathers, and the mountons of the holy Fathers, and the father of Trotestant caville, had a see that the father of the holy fathe

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The federal charge of willfull fallification in , that whereas the federal local companies to the Popus ceiller (or feedly frield) hanging down the feedle for the federal local function, where to figure that Christ gots the Septiment His third charge is that where the fixed picture has written under it on the one lide stric herefe, and on the one lide fates herefe, and on the one lide fates for a wilfull follistation, faying that this later. Pleases Charch hash one full berefee, but is overgrown it fell with herefee.

The fourth charge of wilfull fedification is, that Me.
Sattliff supposing Executes and the Pope do mean to worth,
that wodden Cross land open the pictures shoulders, besith,
that if Baronius mean the true Church, he tyeth, for that the me
Church did some means the true Church, he tyeth,

The fifth charge is about their words for it of der the picture this is to Chithesta Society and Chithesta Soc

the Fifth (facts See Fifth) in the descent with an entitle for the first side of the Fifth (facts See Fifth) in the descent with an entitle fact the fact that a descent with the fact that the fact the fact that the fact th

With his eight charge of wilfull fallification, he is relob

d to defroy the whole work of Baronius. The year (faith all his work, it must needs follow that if he faile in that, it whole Book is mathing but a pack of lyes : but that the cred in that point, is very probable; for that Ete faith our Seviour was born when Augustus and Silwere Consule; but Severes writesh that he was born
Sebinies and Russians were Consule; but Baronius followther of these two, but Cassindows, Is not this a wise neither of these two, but Cossission. Is not this a wise of fulfillying? And yet Sarbiff is mishaken in his charge to be nothing meetral to the History of the Begining cards of Christian Religion, Conversion of Nations, all is condemnation of heresies &c., Epiphanius is of Bashis and Tom. to passed the accuse the surface of the accuse the surface of de his 52. of wilfull fallifications against Baronius. P PP 3 What

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What I defire the Protestant Reader should observe in the charges of wifull fallifications and Iyes which they prim against our Casholick Authors is, the difference between our charges against them, and of their against us. We charge Protestants with heresies, and with corrupting Scripture, Fe there, and Councells, to prove hereby, and we be after the fame so home, that either they omit to insiver the constitution of the c the same so home, that either they omit to intercribed and fillification objected, or infect that ding new falsifications to the old, as such bin manife but the Protestant writers objections against woolour, impercinent, or forged by standards they can find no matter to carp at match or hard and they can find no matter to carp at match or wartery of quotations, and relations, it may be wartery of quotations, and relations, it may have how little they will find in modern Catholics of the most part borrow from those we define fay in Controversies of Religion. Had Laber the Kennism, Melastins, and female, but at since things against Catholicies, as Canifus, Cocair, Melastins, and Barmin are against Protestant, have discovered so many papable fallifications in the testant writers as our Books manifest to the wor. I have sayd more; I fear, then my Readers will I have fayd more; I fear, then my Readers will have ence to perufe. Yet I shall entrest them for the Conch of this matter to permit me to mention for what of Lan and Calon, fineerity, the two chief Apoliles of the frant Reformation; and of two others, the must estimate last and writers of the Church of England, Who are one called the Trib Saint, the other the England, Who are fuch Primats are proved Falistics, we need not examinate the writings of the Interior Cleary, and provy Ministers. the writings of the Inferior Clergy, and pency Ministers, his remain the teations defenders of their fincerity to fuch Docking discover their francis, and are easily found, whereof we have given haretofore a Catalogue.

SECT: XE

SECT. XI

its and Falfifications of Lucher, Galvin, and Frimat Vsher to diferent Catholick Religion, against their own know-

(ither (in politile ad Eveny Dominius And eventuations) faith, Annual the Popilis wenty one model of recentle units Mary, expecting from his more forever, and grace then from Christ hanfelf. Calvin faith, every Papilibath abolem peculiar Saints to subsum he hath depoted hamfelf as to fo many helping Gadi

on their Gade man according to the number of their Chipper, and public approached the Histories, but according to the number of

This our Popilin Babylon (faith Linker) hath to far exampulated faith in this Sacrament (of Pennance) as with a smiles forehead the denyeth faith to be necessary; nay further the both with an Anti-christian impacty defended that is an herely, it any man affirm faith to be necessary; is Scholler Philip Malassian faith the fame. The School-befors have foolibly and wiskedly taught that fins are foreven without faith. Without doubt the illiterar Protection of the all take Lather to be a Saint at least do not betting to be an Imposter) qualiton not but that Roman will not to imach a sum as the Councell of Trem, or to other Book where our Tenats are so be found; there they he fee that we hold faith to be the beginning and foundation.

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Luther de Captinit.Babylon Vin cap. 15. loan. Vin 6. ara, against the execrable Bull Vs. Melancton disp.de panitentia. prop.

Concil. Trid. Sell. 6. 6. 8.

Catech ad
Paroch de
pan. Sacram
pag. 190.
Lunber lib. I.
de natura
bominis art.
4.
Lunber lib.
contra Ambr.
Cathar.
Lunber in
Concil.
Germ. cap.
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tion of man's faluation, and the root of all Justification, with our which it is impossible to please God &. And in his that doth repent, it is of meelfity that faith go before permanee.

Papilts do teach that a man may begun the Commandence, of God with the proper forces of nature without Got,

Concerning the secretary of the foal he faith, the Papills at this day do not believe us at the intercent of the foul. And again in the Laters Control that we celebrated in the year 1(1) in time of Pope filter, it to first of all known and decreed, that the enfancement of the Dead was to be neticeed. Or this write a Transmission of Scripture for Zainglas, the second of Courself the delivered waste them fo much as to trouble himself with falling, corrupting their writings, though foresting a support illiterar people that the hots Futher, we have no ignorant the endeavors in his martings, to assemble their second condenses the hots for the later with the forest the hots for the first second condenses the hots for the first second condenses their documents as what is sayed of their hereofore part to be a

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in did often alledge the fame a certain truth to fuch a left then themselves but percuiving that the Papill's laught them for it. he began to doubt, and after examination of course Authors or winners within the first good years of Course stort amount Course, he found them quily cited.

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fame, place he faith the Papills speak not at all, when the treat of pennance of the internal renovation of mind, who is bringeth true amendment of the and again sold as they to that they are reconciled one only by the reason of the sold and they are reconciled one only by the reason of the sold and they are but after beptime a man multi rife again from the by anxiaction. Where the important fellow they enough that we hold all rifing from the opening and that languages only in the sold and that languages only in the mind the Ly and that languages only in the sold and the languages of the sold and the languages only in the sold and the languages of the sold and the languages of the sold and the sold and the languages of the sold and the languages of the sold and the sol

In his indications (1.4, c.7,) he his that Pen affirmed mere soils to be moral, and to perfect the the Rody virill the day of reduceston,

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See part. 2.

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1.9 year these things, and consider whether it be proconsulable that God would lend such men as these two for to reform his Church i men without conscience, security or constitution.

SVBSECT. III.

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faith the property of the days the second of the oral care and dripking of Christ and persons of the cradition and learning then Mr. Viber and the care from the Martyr his words to the care from the c

Cyprian fer. de cæna Domini, See St. Cyril of Hierufalem Cates ches. Miffagog 4.S. Am-brof. lib. 4. de Sacram. c. 4. 8 de ijs qui Myfterijs initiantur c.6.St. Au. guft. vide Canonem de confes, dift: 2,

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St. Bafi, in Regulis bre: vioribus, Interrogatione 288.
St. Ambrofe I, de panis, cap. 6.
St. Auftin hom. 49.5.3.
Aug. lib. de vera & falfa penitentia cap. 10. & cap. 14.

St. Gregory
Nyffen oras;
in our qui desshar alius fasdicants, Petro
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py the Priett abboured as the restriction of fear to the restriction of fear to the restriction of fear to the restriction of the prove against season the restriction of fance in as foul; is a time were not the establishment dech did his footsin experience, that the trapped of Code as the Code of Code as the Code of Code of

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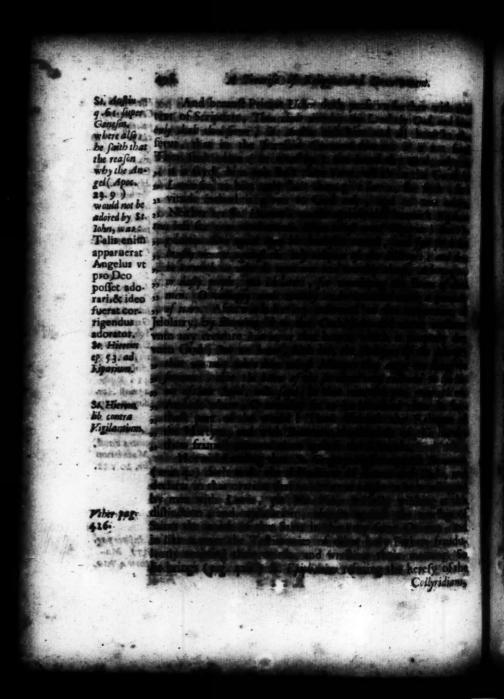
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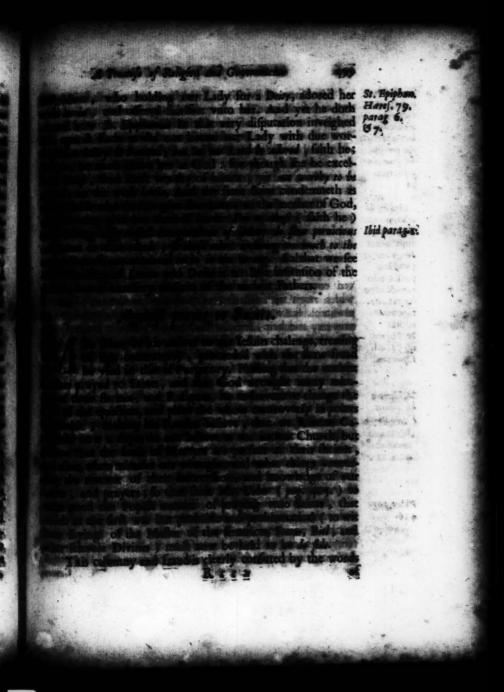
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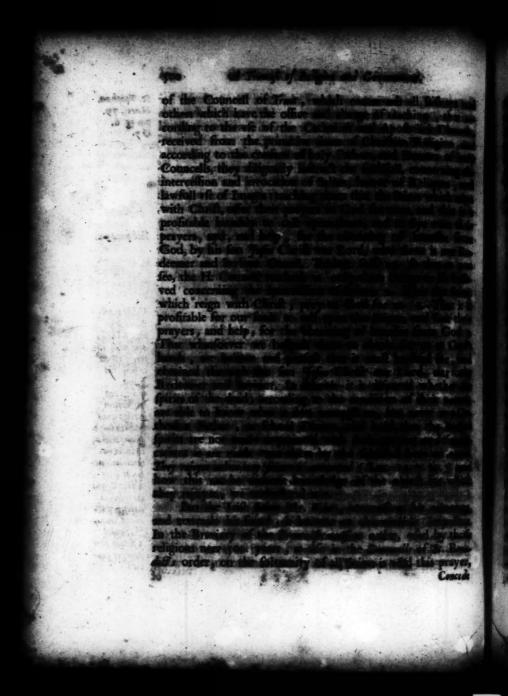
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St. Auftincontra Pauft, Manicheum lib, 20, V.28

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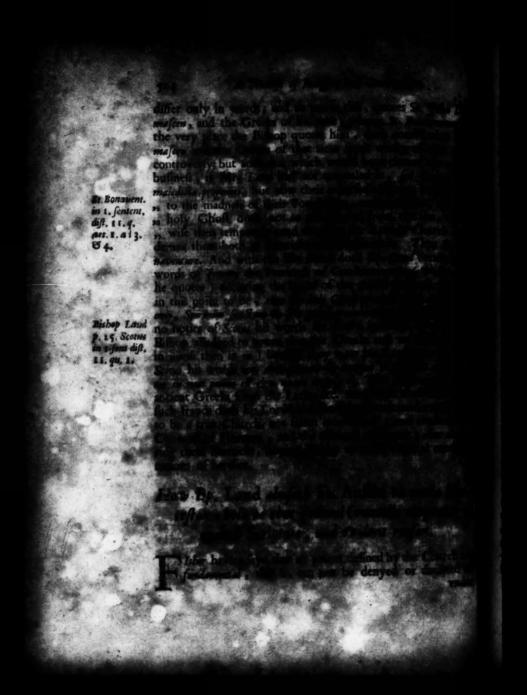




Vsher tranflates But thou o Lord , and adds interrogations to belp his fraud. adjuvent nos corum merita quos propria impe diunt Scelera; excuset intercefsio, accufat quos eis tribuifti caleftis palmam triumphi, nobis veniam non deneges percati



des) were of Pag. 14 es) it was a against Fis-ber.



f Damnation, and proved this faying by thefe words as this is a thing furnded. An arrive, Disputant is to be Aug. form.
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Laudpag-33

The Church. The Bishop sayes this can not be you the definition of the Church of though St. Aulim ally of the authority theret) but of Scripture. But this, rewards the words might be voderflood of the dethe Church, or general Councells; to the end that not imagin So Austin thought such definitions were or unquestionable, he adds. But plan Scripture with Pag. 34.

6 - or a full demonstrative argument must have room B. Land,
consider and army disputer may me be allowed a. And
the of these but may consumed the definition of the Com. B. Qua quide ill founded. And to thew that this is no fancy of from me but the doctrin of St. Auftin, he quotes his words feftan them in the margent with an E. referring the word rip ure. So that if you believe the Bilhop and rely notations, So. Aufter doubted not but that the defihe Charch in general Councells may be contrary to eften d confined by full demonstrative arguments. that when I read this page and part of Bp. Land enh Firer, I found my felf much troubled, vnoil the matter, and then I refolved never more to beon any Protestant writer, however lo Saint-like or in Evangelia! report, or in appearance. The truth is, St. Aufin St. Aug. cone cited by the Bilhop , hath nothing at all either to Fund. 4. se or evident fenfe or demonstrative arguaddresting his speech to the Masscheaus, he writes was motern with mibil harum off quod me strottet at teloast veritatis policitatio, and then follow the words Bilhop, and quiden li tam manifelts montratur &c. to brage of and promifed by the Manicheans to rated, in that epittle called Fundamentum, faith

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Auflie , if it be demonstrated to be fo cleer Sec. is to be St. Auflie, it is demandrated to be referred not scripture, but to that lifetitious truth which the Manich pretended to be in their doctrin. Nay St. Auflie is to far in territal and a doubting of the infallibility of the Church, and general Councells in that very place quoted by the Billiop, that he diffuse as profess against the possibility of its errors, or of its definitions being contrary to Scripture, and siyes, that if the doctrin of the Catholick Church could be contrary to Scripture he should not be able to believe rationaly, and infallibly, e ther the one or the other a not the Scriptures, because he is delves them only upon the authority of the Church; Not delves, whose authority is infringed by Scripture, which supposed to be brought against her. So of Evergelium on the dis jubentibus tibi aliquid in opertiffic informatis mibi Ca recorded and informalis mile C en illi credider Antice of the state of the mile manifelian fers, cut per illes crediteres Epif: Fundament. cap. 4. Wherfore St. Aufter took not sup (as the Bishop pretends) that Scripture or realth can be trary to the definitions of the Church; he prothe contrary in the very place cited, and vie words que quiden fi tan manififs monfrair de onty es la positione impossibili, in the fame marmer es St. Paul speaket (Gal. 1.) If an Angell from harons made referriss, then to have taught you, let him is accorfed. St. Poul well knew it we impossible that an Angell from heaven should teach contrar to the Ghospel; and so did St. Julia that the definitions of a geneed Council should be contrary to Scripture for reason,

Pag. 39.

centius Lieinensis abased by Mr. Land pite wove the fallibility of the Church, pretending has loarned Easher Supposed and Jayd she mught Sange Into Lupanar errorum, A frumpet of control of the control of control of the case of control of the contro

We all on Moreon and control of the the miliaken, for Promotion speaks also of not fundamental
the michaning of Laster according to St. Victor's decre
to reliantizing of those who had him haptized by hereric difference to deny or quartel as the mandous of Christian Reliof any other, still he have thaten all I But this hinders in the Church her felfs nor my appointed by the Church, and enamin ther own decrees, and to fee that the keep the fleet in inciples of her faith unblemished and uncorrupted; for if the runs see not feet but mounts mention, new doctrins be added as not for but mounts emeribus, new doctrins be added as its, its, and the Church which is Superiore correctly, may be supported in Lapanar errorers, Lam louth to english its, Edithern Bp. Land the pag. 32.

Pag. 29.

the modell- Billion, who quotes Viscon. Livin in his Margan for his hypothe profiles for and for the whole discours, a Vincensia Livingship is to far from expressing any fear or ful pition of danger that the Chairch should be changed into his parar extraor, a stews of errors, by addition of novelties, or falling from the primitive doctrin, that as if he had forefeet this torrespision of his meanings, and casting those his words practiced by Mr. Land, he declares in that very place by him quoted that only hereticks and vingodly men can entertain any quoted that only hereticks and vngodly men can enterna any fuch thoughts of Christs spoule, set a series in the series were sent throughts of the Bishop who take series were sent to the series of the truths depoined with her, and boy incle danger there is of the truths depoined with her, and boy incle danger there is of corrupting the old, or admitting of new dockrin. The Bishop (pag. 18.) sets down the sentence thus; Ecologic devictions and selections and selections of the corresponding of the Charles device and the selections of the selections fuch thoughts of Christs spoule, fed overtas bec o favrum nem

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this metalsies to the old doctrin; of making a change of that the first received from Christ and his Apostles, and of ning Lupaner errorum; which this good man and holy ye fayes he is loath to english; and yet leaves out, cuts, corrupts the Latin text of fet purpole, to fix vpon Christs afe the greatest infamy.

make our Ecclefiaftical Bp. Land falfifies Occham to infringe St. Aulins authority concerning the infallibility of the Courch in succeeding ages as well as in that of the Apostles: and is forced by his error to resolve bis prelatick faith into the light of Scripture, and the privat Spirit of Fanaticks, which be palliates under the name of grace, and therby parrants all rebellions against (burch and state, verly between Frote

Nact of divine faith must be prudent, that is, men are not bound to believe any article therof, (v.g. hat Scripture is the word of God) vales there evily appear prudent and fufficient motives to exclude all rel polibility that any but God is the Author of the doproposed to be believed. These motives of credibility we the figns of the Church, and are the miracles of Christ d his Disciples, fanctity and succession of his doctrin and octors, Conversion of Kings and nations to christianity &c. hele figns or motives of credibility, though they do not evi-Congregation of men wherin they be found, is the Catho- Evangelio ick, yet they demonstrat an obligation in us of believing it, we have proved elsewhere : in so much that if no such ligns mis me Eco or motives of credibility had bin, none would be bound to scheve any point of Christian Religion with certainty of faith;

Se bertofore Ego vero moberet anthoritas-

Aug. lib. 1. contra Epift. Fund, c. 5.

and therfore St. Aufin favd he would not believe the Scripture had he not bin moved therunto by the authority of the Church because Scripture of it self hath no sufficient arguments and figr to ground a prudent and undoubted belief of its being the wo of God; but the figns and motives of credibility invest the Church with Sufficient authority to declare both that, and all other mysteries of faith, and to make our Ecclesiastical Mini ffery and Million more authentikly divin , then any Re Commissions or human Badges can set forth the troth and di pity of Ministers of State, and officers of war. Therfore, a nor to believe, or to contemn men to qualified, when they command in the Kings name, is by the light of realou and con-fent of all nations, judged obstinacy and rebellion. (not to be excused by pretending ignorance, or want of greater evi-dence then those which tights of their employments afford,) in must it be obstinat herefy not so believe that what is propo by the Church (qualified with the aforefaid figns) is reve by God.

This supposed, the main Controversy between Protesting and Catholicks is, about the resolution of Christian faith. though both pareies pretend that they believe because God vealed to the Prophets, and Apostles the Musteries of figh. yet we fay that Protestants can not show how it may be purdently believed that Christ preached or revealed any such de Orin as is pretended, which it be acknowledged that the Church of every fucceeding age was, and this prefent is, as truly no realy (though perhaps not fo highly quad modess) infullible in delivering the Apolitic doctrin, as the Apolitic were indilivering that of Christ. We do not say that Tradition or the Testimony of the Church, confirmed by the foresist signs, is the prime more, and last resolution of faith, but that the Tradition and Testimony of the present Church is infallible, to the end it may infallibly apply the prime more, (which is Gods veracity) to us; and we pradontly affect therento.

But the Bishop denying this, is driven with Presbyto-

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and Fanaticks to an inbred light of Scripture, and to the Fanatick first; with this only difference, that where by they are infallibly refolved that Scripture is the word God, by the Testimony of the Spirit within them, his Thip (pag. 83. 84.) averrs he hath the same assurance by And because we object, and admire that no Catholick ever perceive this inward and inbred light of Scripture, wall Procestants pretend they are assured it is the word God, he concurrs (pag. 86,) with Fanatitks in telling vs, blind eyes can not, and pervers eyes will not fee it. Its strange Lordship did not foresee the fad effects which this Proe principle and prefumption wrought against himself, and elatick Church, within a very thort time after he writ doctrin, and applyed the fame against the Roman Cathothe He might be fure it would be retorted against the Church neland; for why may not every Protestant Sectary pretend, the Prelatick Church of England is as blind and pervers not feing the light of Scripture, as Lather and Land pretend Roman Catholick is ? It is but every particular mans fanand word; no other proof is required by Protestants; nor can any better be produced to make good, that fo mawhonest and learned fearchers of Scripture as have bin and a the Roman Catholick Church, can not, or will not fee pretended light of Scripture, fo largely diffused among Proants, and distributed to every Fanatick, Presbyterian, and latick, whose faith can not be maintained without this rash nt, and most dangerous confequences, as prejudicial both Church and flace, as our late diffempers have manifested.

But now to Mr. Land fallifications. To prove that the Indicion of the Church is not infallible, and that the words is. Anythin, Ego vero Evamplio not crederem aifi me Catholine Ecclefic commowerst anthorisms, should be understood of the Church in the time of the Apostles only, the Bishop sayes, and four own Authors will not endure it should be atherwise by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin, save of the Church in the time of the Apostlessian by St. Austin the time of the Apostlessia

Bishop Laud pag. 81. edit. 1639.

Vbi Ecclefia Catholica Episcopos & populos à tempore Apostolorum Plane in bo. diermon diem Shinet fuccedentium importat, & fic accipit nome Ecclefia Augustinus cum afferit, quod mon crederes Evangelio, nifi cum auaboritas Ecclefiæ &c. Ocham Dial. part. 1.lib. 1. cap. 4.

les only, and in proof of this he cites Occham in the Margent thus. Occham Dial. part. 1. l. 1. c. 4. and fets down these whis words, Intelligitur solum de Eeclesia que fuit tempore Apostolis rum. It is understood only of the Church which was in the Apostolis time. Wheras Occham in the very place quoted, hold the quite contrary, and sayes expressly, that the Church wheroof Se Austin speaks in that sentence, containes not only the Apostoles, but also the Church successively from the times of the Apostoles to that very time wherin St. Austin wrote those words, as every one may see by his sentence truly related in our margent: And indeed St. Austin speaks of that Church which sayd to him note creative Manicheo, and had succession of Bishops of Rome, which the Church had not in the Apostoles time.

Divers Frauds and Falsifications of Bishop Land to defend that Protestants are not Schifmaticks.

R. Fisher having pressed Bishop Land with that ordi-'pary and vnanfwerable argument, proving Protestant VA to be Schismarks, because they separated themselves from the Roman Catholick Church, obstinatly holding diven opinions contrary to the ancient and generally received faith, many wherof had bin condemned as herefies in former age by General Councells, and all orthodox Christians his Lord thip answers, I That the Roman Church is not the Catholic Church. We reply that when Luther and Calvin began their pretended reformations, fuch only as were in communion with the Church and Bishop of Rome, were held to be Catholicks all others having bin declared Schismaticks, or hereticks; and for that reason the first Reformers did not claim to be members of the Greeks, or of any other Christian Church then extant; but acknowledge they found no men of their reformed belief, and therfore feparated themselves from the whole world; Laber and Calvin exprelly fay, and we have proved, thewthey did not agree in all points with the Waldenses. Affigu , Greeks , or any other visible Congregation of tions. Therfore they separated themselves (by inventing following contrary opinions) from all visible Churches, syconfiguence from the true one, if they will grant there rue one spon earth, as the Bilhop would feem to ackend melan in

Was it not lawfull faith he (pag. 149.) for Juda to rether felf when Hisel would not joyn ? fure it was , or Prophet deceives me,, that fayes exprelly though Ifrael Hof 4. 150 of he not Jude fm. Here his Lordship supposeth two dies 1. Than Jula reformed its doctrin (which is the question) 2. That the Catholicks are to represent the bes, (because for footh they are more numerous) and where July: where no paralel can be more par then the lants compared with the ten tribes, who left Ferufalem, the High Priest, and rebelled with Feroboam; which King of vagodly policy, the better to fecure his vsurped Crown of as Queen Elizabeth) caused the people to desert the and true Religion, fer vp new Prielts, Sacrifices &c.

But his Lordship reflecting vpon these and other things, the necessary (because he saw that himself and his party he driven to the ten tribes at length) to defend they 10 4 Church, even after their schism or separation; for that re were some true prophets among them, as Elias Elizeu &c. thoulands that had not bowed knees to Boal; not obserthat luch Prophets and others who continued faithfull, of the crue Church of Jude, though they could not go fewfalon 1 and were no more of the ten Tribes Religion, the Greek Roman Catholicks are of Mahomets, or En-Papills of the Protestant. And wheras the Bilhop's advertells him that particular Churches may not pretend to in themselves and condemn others of error in faith, porialy their acknowledged spiritual Superiors) when the

A.C. pag. 58. need of reformation is only questionable; and this was fo evidence confutation of protestancy, and so convincing a proof of all their Churches Schiss, that his Lordship thought fit to conceal those words. (When the need is questionable) in his relation of his adverfaries argument; and after omitting and concealing the force therof, endeavors to answer as well as he can That the first Protestant reformers were subject to the Roman Catholick Church and prelats in spiritual affaires, is confessed by themselves; and that without any sufficient cause, or are bable pretext, they rebelled against that fuperiority and Indiction, is also evident; valets we should grant (as the Be hop with all fectaries, fayes pag. 86.) that all Cheilende (Protestants only excepted) are so blind or pervers, the they can not, or will not fee the light of the Scripture, and by consequence, their own Idolatry and superfision. And the his, and other fuch mens fenfless affertion, must pass for good evidence, and be a fufficient warrant for Inferiors to resource their obedience, and reform the doctrin of their Sup and of the whole vifible Church, without incurring the Cos fure or guilt of Schifm, and berefy.

Mr. Laud denyeth that in ancient times the Bishop of Rome was Superior to other Bishops out of his own Patriarchat, which extended no further (faith he) then to July, and the adjacent Islands. And to make good this equality of Patriarchs with the Pope, he quotes (num. 170.) the law, A patriarcha non datur appellatio. Then he sayes (pag. 171.) that in those ancient times of the Church government. Britain was never subject to the Sea of Rome, and that Pope Prisa the 2. accounted his worthy predecessor in the Sea of Canterbury (St. Ansilm) as his own Competer, and sayd he was as the

Apostolick and Patriarch of the other world.

The greatest fraud committed in treating matters of Religion is, to affert a notorious falshood to confidently that the truth can not be questioned, or examined without doubting whether the relator have either foul or shame. Who can limit

Guilielm.
Malmesbur.
in prolog: lib.
1. de giß s
Poinif. Angl.
2. 195.

that a man pretending not only to be an Arch-bishop, Patriarch, would endeavor to maintain Religion by fuch Aures? Britain faith Mr. Land, was never subject to the St Bed, lib. of Rome No ! How then came Venerable Bede to tell us 5 Eccl. Hift. 673. St. Wilford Arch-bishop of York, being vnjustly cap. 20. of his Bilhoprick, appealed to the Sea Apoltolick, was by Pope Agarho, and by virtue of his sentence restored Bishoprick ? How comes St. Gregory the great to write Se. Aufin our English Apostle. Seing by the good- Bede lib T. God, and your industry, the new English Church is Eccl. Histor. evato the faith of Christ, we grant to you the vie of cap. 29. the proper badge or fign of Archiepifcopal dignity) lit when you fay Mals; and we condescend that you twelve Bishops under your Jurisdiction; yet so that ishop of London be consecrated hereafter by a Synod of Bishops, and receive his Pall from this holy Aposto- See this wherin I, by the authority of God, do now ferve. Treatife par ill likewise is, that you fend a Bishop to York, to whom 1. fee I. tend also to give the Pall, (that is, to make him Arch. Concil. Afrik, but to you shall be subject not only the Bishops you Can. 101. nd he of York, but all the Bishops of Britain. If Vrban liceas Epifcos find Se Anfelm of Canterbury was a Patriarch, none pu provoca. but that he received that dignity and his Inrifdiction re: & in Cle-Saint Gregory , as the others of the East, did from the nicorum cau-

That she Patriarchs of the East were subject and did apto the Bilhop of Rome, is evident in the Ecclefiastical and as for the law of not appealing from a Patriarch, tur, esiam could not be ignorant it was intended for the infe- litteris nostris who (of ordinary cours) were not to appeal ad eunide or r then to the primat of their province; for fo the Coun-

Afrik determins.

His Lordship, without doubt did see also how in that Episcopum Councell it is acknowledged that Bilhops in their own datis, infimight appeal to Rome no I sill tol good to Mr. Fisher vimus Sc.

Se apud suarum provincizrum Epifcopos finian-Venerabilis memoria Zozimum nuari cura-

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Concil. African.ep. ad Bomifac pap, to which St. Auftin fub. Scribed.

Mr. Puber askt the Bishop , Que Judice doth it appear that the Church of Rome hath erred in matters of faith not thinking it equity that protestants in their own cook should be Accusers, wirnesses, and Judges of the Roman Church He answers, there is as little reason or equity that any man who is to be accused, should be the accused, and yet wittness and Judge in his own cause. Fisher replyes that, the Church of Re is the principal and Morber Church; and that therfore the it be against common equity that subjects and Children for be Accusers, Witnesses, Judges, and Executioners against t Prince, and mother, in any case; yet is it not absurd the forme cases the Prince or mother may accuse, witness, li and if need be , execute Justice against vnjust and rebell or evil Children, especially if the prince, or mother be in ble. But the Controverly being at length reduced vnto this whether the Church might not err in doorin, a Princes parents do in governing their fubjects and Children, Mr. Fi fayes, it can not, and proves it by that of S. Mankey 1819 That Hell gates shall never be able to previted against the Ch The Bishop saves this is to be understood that errors (w are meant by Hell gares.) shall never be able to prevail up the Church in Fundamental Articles and confirms this his is by one of St. Auftin, quoting his words thus, many expugnari non poteff; wheras if his Lordhip had bin fet down St. Auftins words fincerly as he ought, the ease had Cleerly decided. St. Auffins words are, Isfaell Ecolefia fantia, Ecolefia farens, Ecolefia vera, Ecolefia Carbolica, contra comes marefel to The Church fights against all berefes, contrary to every cle, and by confequence whether Fundamental brings and y expugnari non pureft; she can not be overcome. All herefies, for 35 the Saint depart from her as ynprofitable branches curof fro , the vine but the remains ftill in her root in her vines, , in her charity; the gates of Hell shall not overcome her. All this (as not being for his Lordings buryofe, who challeng

Lour party to thew one Father for 1200. years after Christ, concluded the infallibility of the Church out of Mathew 18.) is concealed by the Bifton from his Reader.

The like fraud is practifed by this Lordhip in answeto that Text of St. Ironaus, and hanc Ecclefiam proper 1 3 cap. 3. motorem principalitatem, necesse est omnem zonvenire Ecclesiam; dique, confervate est en que est ab Apostalis Traditio. These he fets down in the Margent, and doth English them erfull principality of it; its necessary that every Church, is, the faithfull (undique) round about, should have re-[Land pag. 18a.) First he translates undique (which s (ordinarily) from all places, parts, and every where) les of Romes principality a bare primacy of order , and coloneys and then confine its Jurisdiction to Italy, Sardinia Corfice; but hereby he would make the Saint fpeak nonfor he wied this argument against the Gnofficks in France, other hereticks, and gives us this rule of Christianity, that doctrin or Tradition of the Roman Church is the touchof all Apoltetical doctrin. If therfore undique in this place Senify no more then round about Rome, and therby the powerfull principality. Irrness speaks of , be restrained its and the Roman surisdiction to sole leafy and its. he must have argued thus. Tis necessary that Italy, Serious and Carlice, should have recours to Rome for its Goffish in France, and all other hereticks of the world, are aced of herefy for not having recours to the Sea of me. This would be a far feachs confequence, and as ynrehy St. League found Judgment, as its necessary to de-We to make this oppose, not to improbable an meetire Ttt3

Green Naright in Car. de vita fra.

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tation, Mr. Land (pag. 181, tells us that from was a Rish of the Gallican Church, and a very onlish man to express the liberty of that Church under the more powerfull principally of Rome; as if forfooth, the formuch talks of the rise of the Gallican Church (which were not claimed or thought on would 1300, years after St. Ireness his time) could move him to limit the Popes spiritual Turisdiction to Italy; or that the Gallican liberties did exclude it now from France. These are too gross mistakes, and can hardly be excused by ignorance in the course of knowing a person to Mr. Land is thought to have bin, and

Gregor, Nazian in Car, Le vita fua,

To knowing a perform Mr. Land is thought to have bin. Mr. After the firm unanner doth he abule St. Green No. the ab entique temporible habet rectain fiders. A sempe can recover, fiche dects when que and orbi preside, sempe de Do magram fiders habere. These words the good Bilhop transfers thus into English (per. 121) Aneign Rouse from of sid had so the right faith, and alwayes holds it, as becomes the Cay which is governess over the whole world to have an enthin) there is no promife nor prophecy in Sr. Gregory, that Rome shall ever to do, And to make this the more clear to his illiterat English Reader, he leaves out the word ever in the later part of his Translation, and in his glob spon the feature of his Translation, and in his glob spon the feature comes the fame word again, faying only, it became that Citty very well to keep the faith found and entire. But How long? Semper (faith St. Gregory) for ever. Therefore Bishop Land thought fit to conceal that Jones. At length he acknowledgeth a double feature in St. Gregory, but milplates the later. His words are plain (faith he) feature less the where St. Gregory faith not, feature later & (is always becomes) but deer it becomes that Citty which Garages the schools are also comes that Citry which Governs the whole world, femon de Des integram filem babere, alwayes to have the entire faith of God. Now who sees not a manifest difference between these two propositions. It alwayes because these City to hald the manufacts. And it because that City to hald the manufacts. The

Bee D Lauds labyrinab. p. 435. \$ 136 The first only fignifies I the keeping of the faith entire (whenever it is don) it a thing well becoming the City of Rome. The sound fignifies, to keep the faith fo that it must never fail, or ale to keep it entire, it a thing well becoming the City which Gothe whole world. Belides, the Government wherof St. fpeaks, must be understood of fouls, or fpirituals be-Rama veur did not govern in his time, temporaly, fe-Bipperour refided in New Rome, that is Constantinople. re Se Gregory words are to be understood of the Popes mil Iurifdiction, who governed the fouls of the whole ld as supreme Pattor under Christion oils mais succession

But Patriarch Land can not endure this, and will needs all Bithops; (or at least all Patriarchs) equal with the of Rome, by Christs institution; and proves it (9,200) the authority of St. Higem , whom Mr. Land militakes ; the Sc fpeaks only of the caracter of Episcopacy , and s that all Bilhops are ejufates Sacerdotis, ejufdem meritis and Hierom. ep. Gersons Book de Auseribilitate Bapa ; mben Gerson, sissish ad Evas he wire this Track de Auseribilitate Papa ; sure he thought grium. the Church might continue in a very good being without a Monarchical head. Therfore, in his Judgment, the Church is not by any command or institution of Christ, Monarchical. Gerson par. 1. 154.

Answ. Gerson that famous Chancellor of Paris writ that look in time of Schiffeed of Tropoles, wherin for the case of the Church, doubtfull Popes may be deposed, as allowed as none other should sureed, he defends the contraventity and express with 8. His words are: " Any civil monarchy or regal Government may be taken away, Jaculi Vicaor changed into an Aristogracy, the law still continuing in rius sponsus force : but it is not so in the Church; which was founded by Christ in one supreme Monarch throughout the world: Because Christ Instituted no other Government unchangeably Mo-23 narchicall, and as it were regal, besides the Church. Can any

Auferibilis non est ufque ad con-(ummatione Ecclefia 1 quin aliquis certus ei praficiatur Uc. Gerson Cond fid. 20.

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words be more express against Mr. Lander affection to and yet his affection is so positive, that I have known a Catholick Divine deceived by his authority in this particulars but after examination wondered at the Bishops confidence.

A faire offer to Procestants

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Char W. Act.

would be to

ic ri conclude this matter of Protestant fallifications was this fair offer; let the learned men of that fide they but any one faying of any uncions Orthodox (Fathers see Council), quoted by the referred writers of any Mation or quality what foever, to confirm protestancy; and if it be not found other impertment, or corrupted by addition, emiffion transation or concealing the words going before, of coming after wherevon depends the true meaning of the Text, for them J by but shew one of chiefe that speaks theerly in savour of frost-stancy, and I will confess in point that J. have bin millake in the opinion I have of their Religion and of its want of truth. But if not as much as one Orthodox Doctor, canbe than weiters, I hope they will not take it in all part that we advise our Comreyment, and all Christians to renounce their Conduct and Communion (1990) a M se con head. There in he wolement he Crowds



some ? but it is not fo in the Chart : which will end it

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Chief in the furging vices of the control went of the chief of The content of the best of the best of the best of the second of the SECT. to content, and as a work regal, believe the Charte. I so cay the in Co.

have the prefer Hoxors, and prepared Shihapricks. Line rates, will endeavor to fallify and continue Quality.

Pather is be piety or policy to permit the Proteflant Clerey of shefe three Kingdoms to enjoy
the Church Revenues, for maintaining by Juch
france, and Eulifications as hisberto have bin
lledged) the doctrin of the Church of England;
which also shep acknowledge to be fullible, and
by consequence (for all they know) fals; and
bow the Jaid revenues may be conscientiously aplyed to the pse and ease of the people, without
any danger of sacrilege, or any disturbance to the
Government, if a publick Trial of both Clergies
sincerity be allowed; and liberty of Conscience
granted.

Hat it cannot be piety in a Prince or people, to cast away so want a Treasure vpon so vncertain a Religion and Clergy, as we have proved the Protestant to be, needs no proof. Neither is there any doubt but that it was policy, though not piety, in Q. Elizatelli licy, though not piety, in Q. Elizatelli and thank with poperty) to

licy though nor piety, in Q. Elecatela (whole title could not fraud with popery) to whole title could not fraud with popery) to allow the fayd revenues you any men that would call them and engage to fool the vulgar for with fals more to framing a Religion of reformation agreable to talk and interest, against the Royal line of the Servers, and the and interest, against the Royal line of the Servers, lawfull,

lawfull heires of this Monarchy. As little question can be made that the present possessors, and presenters of Bishopricks, and Benefices, will endeavor to justify and continue Q. Elizabeth cours, rhough the case be altered; and that such of the lawy as have violated theirs in their health, will had with the last of ignorant and feditious people, by pretending great zell for that presented Religion wherevy Q. Elizabeth viurped the Cross, and set Creatures the grounds of their hunts, not stepping but that as the by the advice of her Councel and Clergy fort, or foold this Nation out of their loyalty, and duty to the Stewards (by pretending that poppy (a Molecy) for honfelves may upon any occasion, and perhaps upon the motion of liberty of conscience) have the like success against E. Charles the record, as Q. Elizabeth had against the Coces of Scots. This is the only objection can be made against the type of Conscience, from which (say they) will spring Popery and of the plea of policy against piety, in case the fastion invested thering, should be as realizedly creed down, as we are suctione it to be clearly discovered in this Treatise.

Our answer to this plea is 1. That liberty of confidence, and legal changes of Religion in England, have bin always made by Acts of Parliament, as we may see in the fature of K. Henry S. K. Edward S. Q. Mary and Q. Einer as and against resolutions taken in so legal and general a second against resolutions taken in so legal and general a second policies and a parliament is involved the free confidence of the currence of the Prince and people; and in case inthemselve increased conscionable and convenient that liberty of confidence of granted to all Christians, though thereby it could be feared the flower Carriers of the flower of the people, and by your of Parliaments for that the Moyal tamily, and the prive Cauncel are at present nothing inclined to Popery: But we hope

and pray, that in time God may open his Majelties and suncella syra as fee the Divin truth, and the Temporal success annexed to the ancient outh, whereit this Monaratto bin he long deprived. 2. The cale between the Queen of and her Royal illue now reigning, is very different that her right was asclere (according not only in Catholick, the but to Arts of out, Protestant Parliaments.) as it is man cannot have two Mives at once, or that Q. Elizabetha resource not, her wife to K. Henry & during Q. Carbeting for her to the Protestant principles; and athors. I climately, served to have the protestant principles; and the served to the Pointer of firance made the Englishers. I climately, store the Pointer of firance made the Englisher in declaring for her right in the due time, (which he before, and immediately after Q. Mary dyed) because were not inclined on he inhield to a French King, served by his Microy. None of these circumstances and appropriate opening on the Rosman Religion should be judged continued on the Rosman Religion should be judged continued, and convenient by the Parliament.

The Presettant Clargys finerrity is now much more stand, and the trommon people less incensed against popery, in Queen Elizabeth dayes; when the Protestant Bilhops Ministers Sermons, and Bibles made men believe, that the were Idelecthe Rape Anni-Christ; Prinski Trayrors, Agents the King of Shame Sec. which things now are discovered be calumniss and impostures; for the Bible making Images the calumniss and impostures; for the Bible making Images the calumniss and impostures; for the Bible making Images the calumniss and impostures; for the Bible making Images the calumniss and impostures; for the Bible making Images the calumniss and impostures; for the Bible making Images the Rape in the Rape in the Rape in the Rape faithfully at home and abroad; and if any of the King of the Rape in the Rape of the

proved, and bin owned by our gratious Soveraign to I had bin for his Majetties, and his Royal Highness benefit; (when they were in exile) in order to their fubfillance reflauration; not any way against their interest. When feing the people of these nations are naturaly inclined to though whilf they were abused by the Protesiant Clergy, countenanced by the interest of an illegitimat Prince they perfecure Priests and popery as the greatest obliticles of pe and falvation; yet now, seing they are better informed, that in this particular of our defire to apply the Church r nues to the Crown for the defence of this Empire again forreign and domestick Disturbers, we can have no de duty to our King, and love to our Countrey, there can be ground to fear, that the bare word or clamors of interest Adverfaries, will diffurb the Government, or incente a meaning multitude against Papills, Priests, or any other pe fons that delire nothing but a peacable and publick Conferen in order to liberty of Confcience, and to eafe these Nations of those heavy burthers under which they grone. And inde it concerns fo much the foul and flare, the publick good, in all privat persons to examin, whether English men (after se many changes) may not, and have not bin miltaken in masters of Religion, and milled by education, that we have refon to hope fome worthy and zealous Protestants will be please f for their own, and the worlds fatisfaction) to move in Pa liament, that our objections against the novelty of their doetrin , and the fincerity of their Clergy , may be taken into Confideration, and a publick Tryall allowed for the discovery either of their Chest, or of our Calumny. If I be found a Calumniator (no other joyned with me in this work) I do engage in the word of a Christian, to present my felf to due punishment, in case | escape the pestilence, wherunto | have resolved to expose my self for the benefit and salvation of my brethren; but if the Protestant Jearned Clergy be found Cheats, I humbly and only beg, that the revenues which they polles

the Crown. for the defence and eafe of the Contrary, but the Crown. for the defence and eafe of the Contrary to Protesting Religion be true, by a fair Tryal it can remodernage, nor the state incurr any danger cus salle; the conversion of sous to the Catholick truth, the inconvealth may declare (to whom it appertains) the new there is of seiling upon the Church livings for the present of the people of and by their approbation identices.

and affect never any Protestant contributed to the founof Bishopricks or Benefices; but that all fuch pious in these Kingdoms have bin founded by our Roman ck predecellors with an express obligation for prayer fouls in Purgatory and of preaching the Roman Res yet I question not but that they who I be wertue of wills and Testaments of the Founders , and long preof lawfull Predeceffors ,) ought to be in possession Temporalities of the Church, are to good Patriors, and Il lubicits, as so declare they will religa their right water hiefty, whenfoever these three Kingdoms will think fit and therby the world may be fatisfied, that one quarrell the Protestant Clergy is not for lands, but for Souls; and of we have given heretofore fufficient evidence in the change of on made by Q. May, having then religned our Abbeys, impropriations to the Crown; wheras the Procedians Cleria thefe great warrs never prefented the King with any Doe out of their valt fines and revenues. This backwardnes the Bishops in fo prefling a Conjuncture, together with the nt poverty of the people, and the dangers wherunto thefe trions are cast for want of a publick revenue, (which ought to be independent of taxes that can not be featonably and ferely rayled, when they are most necessary) do not only fy, but exact a ferritiny into the right wherby the facred trimony of the Church is pollefled by men that neither exgoods and boll gions of the Church seven by the

No facility the couply the Kingel websnees to the Crown in four cafes,

beys. See the petition and informem of the Catholick rdness Clergyes religious in these Doctor Heymaght in Ecclesia restaurata pag. 43, and the Stat. 1. acred Mar, and in extensive pose past. 1.

No facrilege to apply the Church revenues to the Crown in forme cafes.

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pose their persons and country, something present the settone of themselves and Country, something the stories of the set cry out Secretz, at this loss proposition if they had any a trust condition on day sight to what they distribute to the shely had it if the Church mught poons contribute a ca exceeds much try a to the defence of the Commonwealth, and an action of Cathorible Citry, will risk the Tryty of any for of Salitiers, for applying the goods of the Church et then collect utilities of the Collection AV to know the motion P tous with Billions of Chile Church this need criticis it to he wild into felt theology A habitesound voluments of the Alice unificated pend their revenues for the City of their Flor But indeed they badene wives a moto Children's and therion needed not be foliations to disprelimental and their fores, to the fatte jointures on their wives, but to trayle purious for the daughters out of the parties of the Mbgrhad which of right belongs to the poor; and who is more properties our folders. and fearten & or then Husbandmen and Tradefiner that his therto contributed a pay then our King , that facrificeth his revenue to the maintenance of the land forces, and navy (1) and my overty of the people, and the denotes watering of sele tations are call for want of a publick revenue, (in him ought what and May an. 15 42 And the resions thereof fet down love I on , by Dr. Burger in his book No Sterilegener for be and the state of the lafter selfon is, feeing the pole Pay 1. , goods and polletions of the Church, even by the

10 au hauthories of the Canon kows flines be affered for with all largering regions by the Charles in the form in a wind the farm of the form in a wind the farm of the polyment of the o to appenditions though be granted for columning of and the state of t very could be decided by a starte fludge p. on Counce thould remain full divided; and that, the Bilhop well Wiff the Proveitant beforgy be confident of the Justice reauterpowny do they now pome itoria knyal is why copacte diberry of Confidence very why do they with artifice decline reasoning and detade the people? Religion burgines, we Roman Catholicks will not the sheet against our Rollgion pand against the intethe Stewards y or at leift we will not be fuch fools as to be haltily and heartily converted to protestancy, seing we may not only be faved w burthare with the Pro-Clergy, lengty very many conveniences and free our nom the pendities and thospatities whereare lub-Polite Pipity; Flerein they may believe his, there is direction we dialobe obtiner against a truth (if my appeal in dur defined Conference south a truth:) Hoding to ideas and primarily like I bearing indepro-

Tren biffiop Land (page 4444) against Richer, gives this biffiop Land (page 4444) against Richer, gives this biffine the Ring and the Church with the English Romish Lingy, the they shall be able to she wit wider the feal or there of Richer That that Church will submit to a third, who

A publick Trial and Conference defired by Catholicks.

See Doctor
Allen in his
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And PerGons in his
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may be an indifferent Judge between them and us, or in General Councill; which Councill; though general, he five in Councill; which Councill; though general, he five in Councill; which Councill though general, he five in Councill; and infallible Judge, she Bilhop chinks there is note as yet in the worlds and yet its certain that a Judge or Council, that is not believed infallible, is not for the purpole, be cause neither party can be obliged to submit their indements to its sentence in marters of faith. So that though the controversy could be decided by a satisfied study, or Council, we should remain still divided; and that, the Bishop well knew; but some ching he must have sayd to divert the well manner Protestant sayry from questioning the sufficiency or success of their lown Glergy, sobserving cheir backwardnes in gives satisfaction to out so just demands, and yet we granted to them in Q. Marias reign as free a disputation of they defined we gave them their choice of books, and solvers in writing, but to review and correct what they district types more mature deliberation.

liberation.

To Arch-bishop Land reason for not allowing a Confirence, is answered, that we define to much the silvation of fouls and service of the state that we will give vader our own hands and seals (the powers of Rome we cannot Command) that if Protestants will admit of such a Tries as was granted to them in England, and to their party in France (which we have related it this Treatile) we are content to submit to my Lord heeper of England and other noble perfects judgment therin: And let our Adversaries choose either to argue of the fiver; let them object fallifications of Scripture and Fahrmagainst us; or answer to such as we shall charge them within And if they cannot maintain their Reformers without fuch fraudulent dealing as we object against them, let them look the Church revenues: if we can not defend our Religion without the lik fraud, let us not only be defaured from the ty of Conscience but look our lives. Notwichstanding my

Lord keepers known inclination to favor Protestancy, we will not except against his, and the Committees sentence; fo confident are we of the justice of our cause. If they refuse for hir an offer, though they keep their revenues, without doubt they will forfeit their credit, and be as much loft in the opinion of their own Prelaticks, as of Fanaticks. And as the Protestant Clergys diffidence must breed doubts, and diminish the esteem of the Pastors in the mynds of their flocks, fo may it give the Protestant layer full affurance there can be no danger in embracing our Religion, which to learned perfors as are in the Protestant Clergy, dare not encounter.

Belides the late change of their prelatick formes of Ordination hath fo differedited their caracter of priefthood, and See the Nail-Episcopacy, that no lober lay-man will fight for a priestly lity of the inction confessed by the Priests themselves to be invalid : Priestant and what confession of invalidity can be more plain, then to Church, and add vato their old forms the words Priest and Bishop, forc't Clergy. therunto by the arguments of their Adverfaries, demonstra- See also my that beither of those functions had bin hitherto sufficient- Erasus july expressed in their Ringle; and by consequence that the ca- nior, and an refter could not be given by forms fo vnlignificant, and for wher book of imperfect ? I have often confidered what could move the mine called Clergy of the Church of England to condemn (in this par- Eraflus feni, cicular of their form of Ordination) their first Protestant Anceftors; and to condescend to their Catholick adversaries, in a metter fo important as that of the validity of their prieftly and Episcopal caracter , and to acknowledge by this change, hitheren by themselves to be at least, superfluons, they who began and perfected the reformation, were grofty mistaken, and themselves milled in one of the most effential points of Christianity, and in one, without which there can be no Church. Had the dispute between them and us, bin about conveniency of disciplin, or decency of Ceremonies, schange in fush things, (alterable according to the circumfrances of time place and perfore) might be pious and prin-Xxx

dent, because it might take away occasion of caville; but to alter the eliential forms of Briefshood and Episcopacy, and to add therunto (nowesters Century of years) words which (hitherto wanting) concludes the Nullity of their Church, and Clergy, must rather augment the doubt, then avoyd the Seethe late cavil. If they were satisfied of the validity of that form or left Editio wherby themselves fince Ed. 6. vetill this present, had bin orof the Come dained, what needed any addition of Prielbood and Epifeopacy, mon prayer which we argued, and they denyed to be wanting ? did they imagin that such an addition would end the dispere? I believe it hath I for it is an acknowledgment that our exceptions were well grounded; but why should they give ve this adv shall find the I fancy they have hopes that some other Spalers will Apostawords Pricit tize, and then by this new vadoubted form make them real and Bishop Bishops. Yet that will not serve their turn; their want of spiritual Jurisdiction roskes their caracter vieles; and west of form which jurisdiction regether with their errors in Doctain doth un-Church a Congregation, as well as want of Orders decided

At this want of ordination renders them incapable of the Benefices and Bishopricks which they enjoy; for their corruptions of Scripture, and Pallifications of Counsells and Pathers make them voworshy : And he can not be a true Christian that will flick to their interest after that he is informed of the nullity of their calling, and of the fallhood of their doctrin-Wherfore it will not be in the power of any prelatick political tian to make himself popular woon the score of patronizing fuch a cause, or Glergy against Liberty of conscience or Conferences : and the Prelatick caracter and difeiplin is so all other Protestant parties as odious, so our late differences have end. denced the rest of the letter to the latter of the latter to the

The only objection now remaining is , that Presbyterians and other Softeries will sale the advantage of an Act for Liberty of Conference wer swen for a change in Religion (in: cafe the Parliament fliould refulve vpon it) for crying down of Monarchy. But (as we faid) it is well known these Sectamay remark, and Alexander of the

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mon prayer book fince his Mai, bappy restauration and there you put imothis their new are not in abeix old

eles either delire Liberry of Conscience, or their animofity is er great against prelatick Protestancy as against Popery; and if now they be kept in obedience and aw of the government, the King and Parliament will be better able hereafter (in lafe of any fuch liberty or change to keep them to their duby the addition of the Church revenues) then they are m prefence | Belides, it is very certain that among those Sectaris many are moral and conficientious perfors, and would conform to the truth of the Roman Catholick Religion, had they bis rightly informed, and the Teners thereof had not bin rendred odious and ridiculous by the impostures of Protestant eachers, and the vulgar errors of a homly education; all which obstacles will be easily removed, if Cathonick have it berry to feed and reason for themelves. So that confider ing the influence which Truth stwayes bath voon honest dis litiots (fuch as our English are) and the projudice which all men recain against sattleood, when it is discovered (and it is not sheir interest to promote it) I see no danger of draw ng the people into a Rebellion vion the account of Liberty of Conference, or of oppoling a change from Protestancy inthereby to fee the Church Revenues lawfully and legaly spplyed to their own ede, and against all theurbers of the peace Trade of these Wanons. Let us therfore have a fair Trial and conference in order to Liberty of Confedence, and then judge of the trials and finiteity of both Clargys, and of both Religion and solution and in

Norwithstanding the evident conveniency of this humble proposal. I fear we do in vain flatter our felver with the hopes of a publick Conference. We are inclined to believe what we wish for, notwithstanding that former experience, and our learnest Advertises knowledge of to the evidences on our fide, talk we again into despair. Did the business depend of the vote, of the whole multitude of the Protestant Clergy, we might affire our filtes of a conference, because many of the ordin

XXX .

nary Persons are honest, and most so ignorant, that they be-lieve themselves to be in the right way of selection; for they take all that Bilhop Jewell, and Ibbn Fonifay, for truth, ne yer examining it further. But the Bishops and great Doctors are of another stamp; I fear their guilt of conscience will busy them in opposing all Treaties and Trials of Truth; and yet methinks not any one thing should render them more fulpetted of fraud, and fallhood, then so enreasonable an oppolition. 1. Because it argues diffidence of their cause. 2. Be cause their Church being confessedly fallible , and by confequence vacertain of the truth, they ought not to refute any means wherby men may be further informed therof. Those we Papifts believe the Roman Catholick Church infallible in matters of doctrin, yet whenfoever our Atherfaries defire to conferr about Religion , their Request is granted : new the Councell of Trest (how ever inconfiderable Protestants make it) invited all the learned Protestants of the world to propose therin all their doubts and difficulties, offering all fafety and civility to their persons. And though the intellibility of our Church be not considert with a submission of our faith to the judgment of a Third in point of doctrin, yet that prerogative doth not debarr as from submitting ourselves in marter of fact, and fallifications, to a fair trial of indifferent perfor a face, and fallingarions, to a said that of maintenances. As for the Pope and general Councells not fabruaring to a Third in controverses with Protestants, it is no pride; but a prerogative of all supreme Magistrate, whether spiritual or temporal, as our Adversaries confes, and contest to be reasonable when their own Bishops deal with Non-conformits; and all Lay Someraigns must maintain the same, when they treat with their resolved Subjects; which Subjects are judged very varies on able if they refuse to treat with their King (of grievances) visles he submits the controversy to the decision of a Third: and much more intollerable, if, no competent Third were to be found, as it is in our case; valets we shink that Turks, Iewa, or Pagans, are fit men to judge of Chris

frian Religion. Wherefore, if the Church of England thinks it unreasonable, that her Sectaries should not conferr with prelatick Divines, unless they have it under the seal and powers of Canterbury, that the Arch-Bishops, or the Convocation will submit to the judgment of a Third; I understand not how Arch-Bishhop Land could exact the like condition from the Pope or a general Council, before Protestants would confer with Roman Catholicks.

The other reasons alledged for refusing to Roman Cathoicks a publick Trial of Falifications, and an amicable Conerence of Religion, makes the refusal yet more unreasonable. Popery (faith every Protestant) is a growing Religion; if difputes thereof be admitted, we shall turn all Papists: If they be not persecuted, their profession will prevail: If liberty of confrience be granted, very few will frequent Protestant Churches. The prelatick Clergys last reason is, Venunt Romani & tollent locum nostrum. If we come once to reason the matter with Roman Catholicks infallibly we shall loofe our Revenues But. I may assure them that the Roman Clergy covet not their revenues; if it be found that we have any right to the Church livings, we will lay our pretentions at his Malefties feet! and Petition the Pope (as we did in Queen Marys days) to leave all to the King and Parliaments disposal, for the ease and defence of our fellow Subjects, and the terror of our Enemies. And as for our Religion being a growing Religion, we cannot deny it, and rejoyce that our Adversaries confess so much; how could it otherwise be the Catholick, or become universal? Processancy is confined to this Northern Climate, notwithstanding its liberty, of open and fenfual allurements; the Mahometan perswasion is propagated by force of Arms, and multiplicity of Wives; the Greek Schism is but a spite and spleen against the Primacy of Rome, and therefore is justly Become a Slavery to the Tink No Religion but the Roman Catholick doth grow and flourish, mangre the Storms of outward Perfecutions, and the frength of our inward perverse inclinashois wal and unimercital stax) the Subjects, unless they be

AND VIEW

tions again it: we follow reason against the appearance of sense, we profer vertue before vice, the judgment of the Church before our own, and Heaven before Earth; and therefore we are made Strangers in our own Country, Straglers abroad, Tennants at will of our own Estates, and our lives standar the mercy of every base informer, that will press the law against our Conscience; and yet in this sad condition and circumstances, our Religion doth increase, and is acknowledged to be a growing Religion: Ergo it is the true Catholick, and not only the most safe for the Soul, but the most convenient for the State, especially of Great Britain, as now shall more particularly appear.

SECT. XIII.

The same further demonstrated, and how by Liberty of Conscience, or by Tolerating the Roman Catholick Religion by Act of Parliament, the British Monarchy will become the most considerable of all Christendom, Peaceable at Home, and recover its Right Abroad. How evidently it is the mutual Interest of Spain and England to be in a perpetual League against France, and how advantagious it is for Spain to put Flanders into English Hands.

Powerful and Peaceable. 1. Uniformity in Religion, or at least Liberty of Conscience. 2. Great Revenues of the Monarch, without empoverishing (by unnifual and unimerciful Taxes) the Subjects, unless they be flaves.

faves. 3 Men fit for Sea and Land Service. These libands afford the last; the other two we want, but may have them (if we will) by an Act of Parliament for Liberty of Conscience, or for tolerating the old Faith of our Ancestors, wherewith this Kingdom flourished in Peace and Prosperity for the space of room years: Such an Act, I mean as may make legal one Prosession, but wherein there ought to be a Proviso, that none of another suffer for his Conscience or Religion, especially,

for the Roman Catholick.

That without Uniformity in Religion, or without Liberty of Confcience, it is impossible for a Monarchy to be long peaceable, or powerful, is manifest by Reason and Experience, Reafon doth dictate, that when Mens minds are Discontented and Oppressed by Persecution for their Conscience, they will hazard their all to be fatisfied and faved; their Rebellion against the Soveraign will be thought the ground of their Salvation, or at least the only way to preserve their Posterity from being damned, and brought up in the state falle Religion. Experience doth flew that divertity of Opinions, if but one be permitted, doth not only occasion Domestick differences, as the parting of Man and Wife, of Parents and Children, Brothers and Sisters, &c. But is the cause of publick Inconveniencies, as jealonties between Princes and Subjects, from whence proceed civil Wars, which are the greatest obstacle of Prosperity in an Empire, or Commonwealth, Whilft the Hugonors were persecuted in France, France was not so confiderable; Here in England we are more afraid of perfected Presbyterians, Fanaticks, and other Sectaries, than of the French, Danes and Dutch; feeing therefore Liberty, or Uniformity in Religion is so necessary for the Peace and Power of a Monarchy, all States-men must grant the Religion fittest for the State is that, which is most likely to be generally embraced, if Men may have their free choice. Now whether that be Proteffancy, or Popery, is the question. It is not Protestancy, because 'tis now a hundred years and more, fince it hath been endeavoured by

all ways imaginable to bring the Subjects of the Crown of England unto an Uniformity in Protestancy, even by Sanguinary and Penal Statutes; and yet the design doth not take and indeed cannot : Because it involves a contradiction; for, to be a Protestant, is to have the liberty of opining, and the gift of interpreting Scripture; which Liberty and Prerogative is not confishent with a subjection of Judgment to the Authority and Interpretation of any Church, or Councel; and by confequence not with Unity of Faith. Befides, the Protestant Church (whether Prelatick, Presbyterian, or Fanatick) is not as much as pretended to be Infallible in Doctrine, or in its Interpretation of Scripture; and it's a great vanity for a Church that professeth Fallibility in explaining the Scriptures, and admitteth a liberty or Latitude of applying the Letter of the same to every private mans Spirit and Interpretation, to oblige men to any unity, or certainty of Faith, and therefore our Acts of Parliament are fo inefficacious, Again Faith is not Christian, unless the Believers hold it certain; and no Believer can hold his own Faith certain. if he fubmits and comforms his Judgment to the Doctrine and Decrees of a Fallible Church: For that no man can think himfelf certain of what he knows may fail; evident therefore it is, that the Protestant Faith is neither Christian nor certain; because the Profesiors thereof (if they be guided by their confelled fallible Church)must know that their Faith may be False.

The Roman Carbolick Church (feeing it is believed Infallible by all Carbolicks) may teach a Faith which must be thought by us to be Certain, Conscientious, Christian, and by confequence convenient, sit for both Soul, and State. How conscientious and Necessary it is for the Salvation of the Soul, we have proved in this whole Treatise, as also how convenient for the State; now I will shew the same in a word; and by the confession of our Adversaries. It is a growing Religion say they, therefore (1 inser) convenient, and it for that Uniformity of faith, and union of Hearts, which cements the People with their Soveraign, and among themselves: It is in-

deed,

deed to growing a Religion, that it hath spread it self over see the seat. of he whole world, not by force of Arms, but of truth, not by the fecond Part lowing leud liberty or licentiousness; but by working mira- of this Treatise des by professing, and observing abstinence, chastity, poverty and the first and obedience to spiritual and temporal Superiors; by morti- Pari, Sell. 1. fring our Pattions, and the perverse inclinations of a spiritual pride and proper judgment; this pride and property of judgment the fource of Herely) we renounce by fubmitting our opinions to the Church, acknowledging in the same, God's Infallile affiftance, and authority; and this our fubmiffion proceedeth not from simplicity, credulity, or rashness, but we are induced thereunto by evident marks of Gods favour and proidence clarly appearing in our Roman Catholick Church, and in no other; as Miracles, Conversion of Nations, Succession and Sactity of Pastors, &c. whereby the most Learned Men of the World, in every Age fince the Apostles, have been evidently convinced of an obligation to conform their Faith to a Church fo supernaturally qualified; and therefore did prudently believe that none but God is Author of the Roman Catholick Dothrine; and we judge our felves bound, under pain of damnation, to follow their example. For, these Signs of Divine Providence are so far above the force and course of Nature, and fo visible to all the World, that not only the Learned, but all forts of people who are not wilfully obstinate, must confess a sufficient evidence of Gods Commission, and Anthority in our Church; and by confequence they deny Gods veracity, who contradict the Doctrine of a Congregation that hath fo notorious, and fignificant badges of his Divine trust for propoing Articles of Faith, and composing all differences in Religion. So that having for our guide a Church of fo Authentick Authority, & a Testimony to rely apon, so visibly confirmed by Supernatural Miracles, & marks of Gods Commission, the same Church must needs have his Infallible assistance in discharging her trust, of instructing Mankind; wherefore we Catholicks may & do uniformly agree & acquiefs in her Difinitions, with

as little fear of being seduced, as of God being the Seducer. He must be very unreasonable, who (after being informed of these motives of credibility or marks of Gods Church) will refuse to submit his judgment to so convincing arguments of the Divine Authority; and this is the reason why not only the Natives of one Country, or the Subjects of one Monarch, but whole Kingdoms and Kings of most different tempers, and interests, do so easily, constantly, and unanimously submit and adhear to the Roman Catholick Religon, both now and in former Ages; whereas they who at any time opposed the same, could never agree among themselves, or with themselves, but were, and are divided into as many opinions, as there are fancies, or occasions offered of changing their in-

clinations, or of railing their fortunes.

And now our States-men may eafily conclude which of both Religions is not only most conscientious for the foul, but most convenient for the power and peace of the State, if they will reflect upon the different ways of planting and preferving both Religions, the Carbolick, and Protest ant. To omit other examples, let them confider how St. Auftin our Apostle of England, arrived at Kem with forty Monks and Preachers, entred into Canterbury (as our Adversary Fox confesseth p. 150.) in procellion with a Crucifix carried before him, and finging Livames; and how they converted that Kingdom and all Emland from Paganism to the very same Roman Carbolick Religion we now profess, in every particular; not by force of Arms, or by Frauds of fallifying the Letter and Senfe of Scripture; but by working confelled Miracles in confirmation of our Roman Text and Sense of Scripture, which they Preach'd; and by the example of a Godly life. How this fame Religion continued for almost a thousand years in this Island, and in all that time never was there any Rebellion upon the score of our Doctrine, or of Interpreting of Scripture; much less did the Subjects pretend Scripture or the Word of God; to warrant a Superiority over their Sovereign, or to try Him by a formal Court

See 1 . Sell. 1.

Court of Justice. On the other fide our Statefmen will find in Histories, and this Treatile, that in this one Age fince Protancy began, that Reformation hath not entered without Rebellion or Tyrany into any one Kingdom Country or Ci-By shat he who first Preached this Reformation (Luther) did it divided into more Sects than himself had years, tho he ed to be an old Man. That never any of these Setts contimed long without embroyling the State. That never Mitacle was wrought to confirm any kind of Protest ancy; nor the Auor of any of these Sects or Reformations lived with the eeem I do not fay of holy, but of honest convertation. No ervel therefore if People to naturally honest as the English, cannot be brought to uniformity in a Reformation fo unlikely to be Divine, & that was begun by a dislolute and drunken friar, who had no Rule of Faith but his own fancy; the marvel indeed is, that any fober man can be perfuaded 'tis possible to bring pious & prudent men to reject the old Religion (confired with to many supernatural ligns & renouned for so long fucceisful subjection to a awfulkings) for a new fangled device introduced into England by an Illegitimate Queen, in oppolition to the Title and known right of our lawful Sovereigns. Seeing therefore our Adversaries do confess that the Roman Carbolick is a growing Religion, even in this groaning and fad condition wherein we are kept in these Kingdoms; who doubts me that if made the Religion of the State, and countenanced y Law, or even tolerated, it will soon grow to luch a hight, that all other pertuations will be rendred contemptible, and incapable of thwarting the Deligns and Decrees that will be refolved upon by the King and Parliament? when Law, Religion, and Region walk hand in hand, there is no room or precan be more legal than an Act of Parliament what more agreeable to Religion and Reason, than that every man ought to fibmit his judgment to Authority to Authentikly Divine, and to prudently judged to be infallible, as that of the Roman Catholick Y y y 2

Catholick Ghurch? For, what more convincing arguments can there be of Divine and Infallible authority, than the undeniable Miracles, Sanctity, Succession, both of Doctrine and Doctors, Conversion of Kings and Nations, &c. of the Roman Catholick Church? He who denies any of these, must consequently resolve to believe nothing, and even to doubt of himfelf, of his Parents, Country, and Relations, because no Man hath, or can have, a more credible Testimony, or a more constant Tradition for any one of these particulars concerning his Parents, Country, &c. than he hath for the Miracles wrought in Confirmation of the Authority, Infallibilty, and Doctrine of our Church; the Santting and Succession whereof is as evident also as our converting of Kings & Nations from Paganism to Christianity, and cannot be contradicted without questioning at least all humane Faith and History. A Church and Religion fo Supernaturally qualified, cannot be prudently fuspected to be a Cheat, or humane Invention; And if once, I do not fay, established, but permitted, in these Kingdoms, its Doctrine needeth not be fenced with Sanguinary Statues, nor favoured by any Penal Laws and Acts of Parliament for Uniformity; all which rigorous proceedings will be fuperfluous, as also the continual care and vast charges of suppressing unlawful Assemblies. The absurd gestures and foolish fancies of every humorfom fellow or Hypocrite will not then take with the common people, and pass for motions and revelations of the Holy Ghoft; neither will filly Tradefmen be heard with patience in Pulpits prate non-sense, and comment upon Texts of Scripture. All these impieties and disorders I say, will be qualit when liberty is granted to declare unto the ignorant and mifinformed people, the Roman Catholick truths, and the motives that induce to believe them: and no Nations in the World are more inclined to embrace the truth, and wholfom documents than these Islands; witness the multitude of our antient Saints, the magnificence of our Churches, & even the zeal of the present Seekers, and Sellaries, in their mistaken way of Salvation.

By all which it appeareth there would foon be an Uniformity in Religion in these Kingdoms, if the Roman Catholick were Tolerated. That the King would have a considerable and conscientious Revenue (to Support the Honour of this Monarchy, and suppress all finister designs) by the addition of the Church Livings, when refigned by the Roman Clergy, needeth no proof; I believe there will be found more difficulty in His Majesty to accept, than in the Catholick Clerey to offer fuch a Donative; feeing His Piety is now fo great towards unlawful Ministers, doubtless it would be refined in case He did see the mistake. Let us suppose therefore that God hath heard our continual Prayers, and will open the eyes of him and of these Nations, and that they will acknowledge the Errors of their Education; in such a case I say, the Roman Clergy ought to press (and without doubt will) their Revenues upon His Majesty and the Commonwealth? I. To let the World fee they feek not fo much Worldly Interest as the falvation of Souls. 2. Because the Kings Catholick, Ancestors and their Subjects of the same Profession, sounded all the Bi-Morricks and Benefices of these Kingdoms; and it is a principleand practice of Roman Catholicks, that in case of necessity, the Heirs of the Founders ought to be maintained and relieved by the Foundations.

But the principal reason to move His Majesty not to reject, and the Roman Carbolick Clergy to make so dutiful an
offer, is the absolute necessity there is of a greater publick revenue, then at present the Grown doth posses. For though
the English Valour should force advantagious Articles of Peace
from our Enemies, that Peace will not be lasting, unless they
see we are in a condition to force the performance as well as
the Peace; if at any time a breach of Articles should happen,or
new injuries be offered. Nothing is more uncertain than the
solemn agreement of Princes: Their Leagues last no longer
than until they be at leasure, and recover strength to renew
the War, and if one of them wants a constant & considerable

State

Ravenue, he and his Subjects will be contemned and his Daminions made a prey to his more powerful Neighbour, though lately reconciled Friend. The best pledge therefore of a Peace with Foreigners, is our own power: if we rely wholly upon the word of the French, or upon the worth of the Dareb, we

shall be mistaken, and repentions credulity.

But shall our power fo depend of Parliaments, that before the Lordrand Common can meet, or Taxes be rais d, our Enemies may be landed, and our felves fo diffracted that none knows what to do? Without doubt our power must depend of Acts of Parliament, espicially of one annexing the Church Revenues to the Crown, feeing no other found doth appear Never Parliament did give greater proofs of love and liberality to a King than this prefent, but the more people have given the less able they are to give; their will is still the same their ability is not : what then? must Church men (whose profession ought to be poverty, especially when the State is empowerish () think of enjoying Adillions of Revenue, and fee that the Lany is not able to bear the burden of the War of must the Fuglift Monarchy be reduced to fuch a condition, that if the French or Durch will but fend a Messenger to have a Place of importance delivered to them, it must be done because the King hath not Money to maintain a War and defend His Subjects ? I do not fay this hath been, but I fear it may be the case of England, if the King's Revenues be not made punch more confiderable than they are. And how they may be confiderably, confcientionly and conveniently raised otherwise than I have proposed (by the Lands of the Church) Ido not understand, and with that others find out a better expedient. As for relying upon extraordinary Taxes and Sublidies, miled from the empoverished, and discontented Lairy by new Acts of Parliaments, according to occasions offered, it is not fafe; for that fuch Taxes are looked upon by all wife men, to be more dangerous than durable, as depending upon a popular Note and Vogue, whereupon neither the fecres and folid deligns of State,

states nor the Peace of the Monarchy, nor the power of the Monarch (all which require a conflant and fure Revenue) can be well built.

Seeing therefore that extraordinary Taxes cannot be made. that ordinary and conftant Revenue, which is absolutely necesfor the maintenance of Peace as well as of War, and that Lary cannot contribute much more than they have done, ad that the Revenues of the Clergy may be fo confcientiously polied to the Grown, Tiee not any feruple of Sacriledge that deter the King or Parliament from fuch a refolution. fiere is not one Carbolick Divine thinks it Sacriledge to apply med things to pious wes; and what me can be more pious, Te of poor Subjects, the maintenance of Soldiers and Sca-men hat venture their lives for our repose? or then Pensions to eir Widows and Children, when themselves perish in the service? Seeing Play, this is lawful and laudable in all other countries, I fee not why our Brenish Clergy should be excepted flom to general a rule, and excepted from to partienter a Du-The Portugal Nation hath been ever most On hodox and pious; and fince their late separation from Spain, they have fold the Revenues of the Bishopricks to the maintenance of their War against the Castillans; and this, without the Popes politive approbation. How much more lawful would it be or our Carbolick Clergy to relign (with the Poprs confent) their Right and Revenues to the King upon fo pious and publick a confideration, as Liberty of Conference, and a Toleration of our true Faith? and how rationally may it be prefunded the Pape and all therein concerned, will confent thereunto?

But in such a case, how shall the Roman Carbotick Clergy be maintained? by Gods Providence, and Christian Charity, as they have been, when our Ancestors were first Converted. How are they now maintained in England, Holland, Japan, and China? Let us not be Solicitous for things of this World; let us seek the Kingdom of Heaven, and we shall not

want. There was never more Piety in the Church, than when the Ministers thereof had no Lands. Let the Finances, or found of the Exchequer be fettled in fuch a manner, that the King need not trouble His Subjects, unless it be upon some very extraordinary occasion, and we may be confident that what can be spared, will not be denied. All must be left to the Piety and Prudence of His Majesty, and His Ministers. Let us who are but Paffengers and private persons in this great Ship of the Commonwealth, pray for fair weather, that the Sun of Juffice may thine, and discover the dangers both of Soul and State whereunto these our floating Islands have been driven by the tempeltous and crofs winds of Protestancy, and leave the rest to God, and to fuch as he hath placed at the Helm : The mift of Protestant Frauds and fallifications once disperced and fallhood vanished into its own nothing, through the force and evidence of truth, our Masters will not be necessitated (as now they are) to steer the State according to the deceits of a mercenary Clergy, or to the Decrees of a fallible Church; And as they will enjoy the benefit of our Catholick Doctrine, fo we ought not to doubt but that we shall find the effects of their Christan Charity.

The King's right to France.

Peace and Plenty thus established at home, then we may think of our Right and Interest abroad. Its undeniable that the two best Provinces of France (Normandy and Aquitain) are our Kings antient Patrimony, and undoubted Inheritance; neither can his right to that whole Kingdom be much questioned, seeing that the Salick Law (if ever any such thing was) extended no further than Franconia, a Province of German; and had it been intended for France, the Line Male of the Kings thereof, had not been so frequently changed: but it seems the French would have one Law for us, and another, or none at all, for themselves. Our antient Kings regarded not this Salick Pretext, they claimed by Law, and conquered by Arms that great Empire; But the difference between the white and red Rose, occasioned the loss of our French Lisses; when those differences

idences where composed, and the Titles of Took and Lancafor mitted in King Minky B. Inflead of recovering France, he made a breach with Rome, and by the Protestant Reformation, which he began, and his Successor's continued, they have been for directed and distracted at home, that they wanted both means and opportunity be profesate their claim to the best kingdom

of Farope.

and indeed to long as Protestancy doth to much prevail on these Islands, we may despair of having any Dominion in the Catholick Cominem. We have had late experience from the two contions great Crowns of France and Spain conferred to secover (contrary to the ordinary maxims and practifes of state) Donkirk out of our hands; neither was it bellowed upon us with any other intention then of taking it from as when a neace flould be concluded, tho' Curdinal Mazarin endeavour d mmake Cromwell believe the contrary. But that which must make his hopes (even of Normandy and Agnitain) quite vanish, is the prejudice which the generality and nobility of France, and of those two mention'd Provinces, retain against the Reformawhich our former Kings not only professed but pressed son others. The Normans and Gascoins do love our King as elf undoubted and natural Prince; but they are fo averse on being of his Religion, that they had rather endure the ardhips of a lealous (but Catholick) Covernment, then try ad truff the Palth and Careffes of a Protestant. And truly our woceedings in Fredandiand the Principles whereupon we have Hounded the Sertlement of that Mation, feeth to have fo little egard to the performance of Promiles, Solomnity of Treaties. and engagements of publick Parth made to Roman Catholicks. that few of that Profession will be induced to take a Prorestants word or trust his Religion in another occasion, Teeing that. notwith anding the Rings inclination, and Declaration to make good his Articles of Peace, fach is the priviled ge of Protestancy, and the Power of Prerogative it gives to the Protest ant Multiwide, that's King cannot be just to Papifes, without running the

the hazard of being injurious to himfelf, and of loofing his Crown by a Protestant Rebellion, Is it likely that Catholick Itrangers will become Subjects to this Monarchy, when the Carbo. lick Natives are by our Laws made Strangers, and incapable of Trust or Employment, only because they are Catholicks? Is it credible we shall maintain the Priviledges and Rights of Foreign Catholick Corporations, when we make a Law that no Catho lick shall enjoy his own Lands, or freedom in our Corporations. notwithstanding the express Articles of a proclaim d Peace to the contrary in favour of the Catholick Natives. Therefore unless we resolve to be more moderate in our Religion at home it is a vanity to claim our Right, or to think of diverting our Enemies abroad. As for deligns built upon the Strength of the French Hugonots, they can have no other ground but our defires: that Party is brought fo low in France, that the King made his aversion to their Religion, and Themselves, no state secret; and scrupled not to tell their Agents representing Grievances, that though his Grandfather loved them, and his Father feared them, yes he did neisher love nor fear them : And truly all that England can expect from them, is but the Presbyterian Prayers of Charemon, and of their other Calvinian Congregations, for the good fuccess of Puritans against Prelaticks and Royalists. But if the Catholick Religion were Restored, or at least Tolerated in these Kingdoms, by Act of Parliament, we should be more formidable to the French Kings, then ever our Ancestors have been, and no less successful. Normandy, and Aquitain, could have then no pretext to except against their Lawful Princes; the Scots (who always hindred.) would now help to Conquer the rest of that Kingdom. The Princes of the French Blood could not be kept in such awe, as they are at present, if we had any footing in France, and the odious Name and Faith of Protestants, were (by granting liberty of Conscience) a little fweetned; otherwise if the Princes (who perhaps defire to fayour any Foreigner, whether Protestam or Catholick to make their Coulin less Absolute) did joyn with Protestants, their Power would

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would be rendred useless, and themselves odious, because they

owned with Persecutors of the Carboliek Faith.

Belides; the Spaniard (whose Interest it is to have France divided, and embroil'd) would countenance our Defigns, and contribute to our Conquest, if we Folerated Carbelicky which now he dares not do either for scruple of Conscience, or at least for fear of loofing the Reputation and Name of the Carbolick King, that gets him so many grants of Church Revemes, Comienda, and Cruzadas, and fo great Contibutions from the Clergy. If he joyn'd with us (as now we are) in recovering our Right, he would only gain the Name and Opinion of a Fautor of Hereticks, and loofe the Donatives and Devotion of his Church Friends, and perhaps the duty of his Lay Subjects. But if England did grant liberty of Conscience, it were much more for his Interest to dispose of his Daughters, and (with them) of Flanders to our Royal Family, than to the German Course yand Court, and indeed they never lastrick to shot

Hitherto the Polititians of Europe have been employed in keeping the scales equal between France and Spain, to the end neither of those two great Crowns might gain too far upon their Neighbours, and so by degrees devour all petty States and Princes, and afterwards endanger other Monarchs; hence every Crown concerned it felf not only in protecting Allies, but in fomenting Rebellions, as Q. Elizabeth did that of Holland, and of the other United Provinces. But of late the case is altered; Holland now Copes with England; the Spaniard hath had fo many losses of Armies, Navies, and Kingdoms, that now he is more pittied then feared, or envy'd; and Frame is arrived to fuch a height of Power, by uniting to it felf the Provinces of Lorain, Alfaria, and Rossillon; the Cities of Perpignan, and Pigmorole, (the Keys of Spain and Italy) the greatest part of Artois; And the most important Towns of Flanders, and other Provinces, and moreover the French King hath settled so vast a Revenue upon his Crown, independent of his Parliament, or of the vote of the People, that he and France is become a ter-

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licy confured by all Wile men.

My Land of ror to all Christian Princess which therefore cenfore on Page elife Statefmen for not having closed in time with Spain, and for having supported Porengal immediately after our Kings refrauration : we should rather (fay they) have permitted Spain (by recovering of Portugal) to counterpoile France, and put it felf into a condition of revenging the manifold injuries done by the French to the Gathelick and British Monarchies and thereby fecure our felves, and frustrate the designs, and at tempts which were forefeen would be made by fo Powerful. Prudent, and warlike a Monarch as Lauis 14. against England it being the liklieft Kingdom to check his greatness, and pre-

vent his being univerfal Monarchice !!

Belides, they fav we could not but expect a vifit from to unquiet, emulous, and neighbouring a Nation as France in cafe they were peaceable at home, and Spain builed with Portueal; we having vilited them to often heretofore in their own Country and Court, and indeed they never fince have been at leafure, nor in a Posture to return us a vist until now. These reasons might have moved us to have had been more kind to Spain, effecially feeing our Alliance with Portugal, (for which we for fook Spain) added not the Hands Acons, or Perceras to our Empire, as the World imagin'd it would the Portuguele not being in a condition to refuse any demands, when they fought our Friendship, and were abandon'd by the rest of the World, This is the Discourse, and Confure of strangers; which, being a meer matter of State, we wave as improper for our Profession. Yet common sense doth tell us, that the Armet or Terceras could not be easily obtained, (at least not long enjaved) by Protestants, scoing the Natives of those Mands are all Carbolicks, and rather then live in Persecution under a Prorestant Government, would (in all likelihood) have submitted to the Samiard; and we been Carbolicks, or tolerated Catholicks, without doubt those Islands might have been ours. What little advantages our Soveraigns are like to have in the other World by being Processans, hath been hitherto sufficienty declared: clared; in this Section we only thew how much they look his World by their Protest an Zeal of not Tolerating the

King James (as the World knows) was a very Wife Prince thought it was the interest of England to be in a per-tual League with Spain against Evance How far the Spain against the Company with us at present, or trust Promites and Are

des confirmed by the Protest and publick Faith, I do 900 now; but it by Act of Parliament we did tolerate Roman wholicks, it would be evident to the Spaniards themicives that were greater conveniency and faculty for the Spanish Mo- one of the King twere greater conveniency and specific to the spane, then of Spain his Mi-archy to March continually with the Brings of England, then of Spain his Mi-nifers told me, ith the accused Astriana, and that it would be more to that the late their purpose to give the Netberlands (which need walt obat so king Philip 4. to Spain, and of no concern but to built frace). 28 2 Portion bad disburid hith their Jufferias to our Kings, then to the Archa Dukes, or for the Defence the Emperors. The reason is clear, Our Kings cannot be of the Low interest from invading France, and Relieving flanders for Spain bundred Milliell by Turks, Smedes, Garana Patness, on Alectors, 35 ons of Ducats, the Emperor and Authors may 1 our Kings mak secure their which amounts in Emperor and Authorisms may 1 our Kings mak secure their which amounts hardly West India Fleets, & India Fleets, hich the Emperors cannot Our Kings have an Hereditary Million fierl.

All this Treation potonic to Normords, Ambien and August bit to fure was fent our

If the control of Spain. that Kangdoha, makes us look upon it ftill more as our own heo forme Tituler Kings of Perujalan do upon the Holy Land we retain full hopes of Calais, the loss whereof occasioned Q Morey Death This Hereditary Right and Hopes of recovering France, makes us as irreconcil table to the French, as the Span wards are. The German Hause of Author hath no luch Bridge, orground of a perpetual and immediate quarrel, against the French ; and therefore is not to ficto joyn in a league affentive, and defensive with Spain against the French Kings, as England is and the Peace of Munder hows that the Gamen Austrians will for take the Spariff Justrians Cometanes, and that their la-

ferells may be feparated, as relating to France; but the Endiff and Spanish Interest (in opposition to France) are not Separable. Wherefore, if any shall live to fee England Tolerare Carbolick Religion, I doubt not but that he will fee a more ftrict League and Alliance between England and Spain, then ever hath been feen between Spain and Auftria; not only by Marriages of the Royal Families, but much more by a mutual Wedding of each others Interest; and then we may rationally expect at least Cautionary Towns in Flanders, as convenient Places for our Retreat, and for a free Pallage into France, or rather as absolute a Donation of the whole Countrey, as the Arch-Duke Alberral had; whereas, whillt we continue Prorefrants, or at least Perfecutors, neither will the Spaniards hear of facil a Propolition, northe Catholick Natives accept of us. if their Mafters would grant it.

The Spaniards understand how interwoven the Interest of their Monarchy is with ours, in case we gave liberty to Carbolicks; but think it not policy to trust us much upon any other Terms and defire our Conversion or a Toleration not only out of Charity, to others, but out of Conveniency to themselves; and therefore they were so earnest with our late King in Spain to renounce his Protest ancy; and some attribute to his aversion against the Catholick Profession, the breach of the Spanish Match. We fee how they fent three Amballadors one upon another to demand the late Royal Princess of Orange for the Prince of Spain, not doubting but that in her tender years, the would have been brought to be of her intended Spouse his Religion.

We have indeed been most Happy in the Person and Royal Iffue of our Vertuous Queen and Gracious Queen Mother; and vet the French confess they did not that Favour unto us for any Happiness they wished us, but to compass their own ends, and Differente of obtain fome advantages of our late King, when the Paffion of the Alliance of love to his beautiful Spouse, made him forget the reasons he had of Princes, &c. to be averse from matching in her Family. Our Alliances with Spain are Conjunctions of both Monarchys against an irreconciliable

Monfigur de Silbon in his a Book of Policy Pag. 295.

ciliable and common Enemy, France: They are not only private Contracts between the Married Princes, but publick concerns of their Loyal People: The Parisans always oppos'd them. for that they knew Matches with Spain engaged that Monarchy in croffing their Presbyrerian Plots, and defigns against our Monarchs. They would not have prefumed to Rebel against Charby the L had it not been the Interest of the French King to foment Rebellion against the Lawful Kings of England, and the English Kings of France? Whereas on the contrary, 'tis the interest of Spain to maintain the Right of our Kings, encrease their Power and offer them Conveniencies and help to recover their own in France. We may therefore fay with Truth, that the French King and Ministers feek our Alliance , thereby to lellen our Power : But the Spaniards, to increase in We must indge of the Intentions of Princes, by their Interests, it is the Interest of Spain that England be Powerful; it is the Interest of the French King to destroy both it, and that Line which claimes a Right to France. We see how much addicted, he and his Ministers were to the late Usurpers, and Rebels. By their Kindnels to Crommel and to his Sons, it doth appear, they had rather any Line should reign then the Right. And because our Kings Antient Right to France (if they did-favour Catholicks) would in all liklihood, give them footing in Normandy, and Aquifome Politians are of opinion that the French Statefmen like well enough of Protestancy in England; How far their Christianity doth incline them to wish our Kings, and these Kingdoms were Catholick, we cannot tell; but their Policy and Proceedings feem not shew any great Zeal for our Conversion, fearing perhaps that Popery may make us Popular in France, and put us into a condition of recovering our own!

To conclude this matter of State, wherein I am engaged against my Will, by the Impertinency and Importunity of our Adversaries, (pretending that our Cotholick Religion is difadvantagious to these Kingdoms), and by reason of the too great influence such humane considerations as these have upon state:

Minishers in their choice and sectlement of flavine Worling in Commonwealths; Iddser the Judicious Reader will edited upon the Signation and Perusity of the Mandstrie honest the position, and Warlike Common of the Minableants; the interest of Spain, in promoting these our Rights; and then, after mature consideration, let him be singles, whether any Monarchy in Christendom hath such means, and may make such Priends, to rolle it self, without injustice, into a great Empire? And what great pity 'tis, that all these means and Priends are rendred unprofitable by one perfecting the old Faith, and by professing a new Rengion, that divides us at home, makes our Government adious to such as ought to be our Subjects abroad, and deprives us of the true Friendship and Succours of Spain, whose interest it is that we were, (or at least did Tolerate) Catholicis, and were so considerable as to gain our own, or (by endeavouring to regain Project) were able to divert the French from intending 5 pain, Italy, and Flands.

This is as much as I thought lit (and perhaps more then fome will think I bught I to fay, in a matter of this nature. But formething must have been answered to stop the mouths of our politick Controverfors, who continually hard upon this ftring of reason of fraie, in their Books against the Roman Catholick Faith | pretending to demonstrate, that it is insonliftent with the lateral and Greatness of our Kings, with the Peace and Profperior of their Subjects. Therefore leaving this Argument, I will return to that which is more proper for my profession and shew how manifestly God hath construit door Catholick Parth, (and confused the Protestant persuasion) by Miracles, which are the greatest Evidence that is confistent with the nature and merit of Christian belief. For every point wherein Protefrants & we differ, I will relate Miracles wrought in favour of our Doctrine, and our fense of Scripetire, against theirs, not recorded by uncertain or obscure Authors, but by the prime Saints and Doctors of the Catholick Church, in the Ages wherein they lived. THE

THE FOVETHOPARE IN

The Roman Catholick Religion in every parsicular wherin it differs from the Protestant, confirmed by undeniable Miracles.

holy life and convertation. if not confirmed by furerus

Gros, is not fufficient to canonize a Roman Callotick Sam, because hypocrefy risy deceles Touring in Solervation, and me ward appearances of morality are no infallible evidence of the

That fuch Miracles as are approved by the Roman Carbolick Church in the Canonization of Saints, are true miracles, and the doctrin which they confirm, can not be rejected without denying or doubling of Gods Veracity, and bowevery Protestant dath see true Miracles though be doth not restent book them, in confirmation of the Roman Catholick Fatthered olds to manage the Roman Catholick Fatthered olds the Roman Catho

cure) demanded, test foing natural accident or are, might

Church: I vaderstand such Miracles as induced the said Church to canonize and worship for Sains, the persons by whose prayers or seliques they were wasught. As for other miracles, though I know many not mentioned in the Acts, and Processes of Saints. Canoniza-

may be fals; but that is a thing wholy impercinent to my deign and the dispute against Protestants. The fulficient formy but. A. a. a. a. 1 is in the company of the control of the cont purpose, and their confusion, that some true miracles have bia and are wrought in confirmation of that Roman Catholick Doctrin, which they deny, or doubt of, and we believe.

And first we are to know, that no Confessors (Martyrs have a priviledge, Martyrdom it felf being a notorious miracle) are canonized, or worthiped by the Roman Catholick Church, before the Pastors therof see authentick proofs, of supernatural miracles wrought by those Confessors, or their Reliques. A holy life and conversation, if not confirmed by supernatural figns, is not fufficient to canonize a Roman Catholick Saint, because hypocrify may deceive all human observation, and outward appearances of morality are no infallible evidence of the internal acts wherby men are justifyed, and wherof Gud alone is witnes and ludge; and therfore before his declaration and approbation of the perfors true fancing by working endoubted miracles, none can be honored by the Church as his faithful and beloved fervanc. In the inquiry, and examination of wieselfes concerning the truth of miracles, the care and contion of the Bilhops, and other officers, is no less then the importance of a matter, wherin the credit not only of themselves, but of the whole Catholick Church is concerned; and therfore the quality and capacity of the Informers and Inquistors is considered, as well as the nature and circumstances of the miracle, and the judgment of able Physitians C when it is a cure) demanded, least some natural accident or art, might pass for a supernatural miracle. And this not only of late hath bin the practice of the Church, but continually fince the primitive times, as you may read in St. Aufin (Brevier, Collet. d. 2. cap (14.) who alfor de oper. Monath. ca 8.) in forme vain and wicked Monks that for filthy lucre carried about fals, or doubtfull reliques of Marryrs. But the Church always provided Awides against fuch Impostures; witnes the 14. Canon of the 5. Councell of Carthage against revelations and Re-liques not approved of, and St. Gregory the Great in his letters to St. Augustio our Apostic of England (cp. p.) And Innocent. in the Councell of Lateran, C. 2. And

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And if the same be not exactly observed in these British loms, it must be attributed to the want of the States peron to the Roman Clergy for exercifing that power which holick Canons give them, over fuch as presend to be Mira his, Prophets, or to have revelations &c. Where the Ros disciplin and doctrin is obeyed, there are officers, or infines appointed, whose duty it is to inquire after, and exathe life, doctrin, and conversation of such as pretend to essupernatural gifts, and extraordinary illuminations, or to miracles, which none dares to allow for true, much lefs or publish, vntil the fact, and circumstances be maturely mined by the Bishops and their Divines, or by the Inquion. Whefore all these diligences being applyed in so many erent and diffant places, by indifferent and eminent perfons, as impossible the miracles returned by them as authentick, aid be counterfeited, as it is that fuch men, no way related lier among therifelves, or to the person of whose life and conration they inquire, and inform, should conspire to discreand damn themselves for an imposture that can not be conaled, and wherby they are to expect no benefit, but the of their benefices, dignities, perpetual imprisonment, and imy. No marvel therfore if it was never heard that any one tracle related in the process or Bull of any Saints Canonizan, was found to be fals, or as much as contradicted by any dible Testimony; so wary and circumspect the Church hath ways bin, as also the Congregation of Cardinals, and Prelats, which that charge is committed was granth and her and de

Befides 3 fome miracles are not only credible by relation Perpenut d Tradicion, but so visible and permanent even to this day, miracles, hat they need no proof but eyes and will to fee them. Such me divers Bodys of Saints preserved from corruption, not by systian Mummies, or human art, but by divin power. Such (to omitt many others) that most stupendious miracle of The miracle St. Tamusrius Martyr and Bilhop of Beneventum , whose blood of St. Janualept in a Vial of glass at Naples, is congealed, and looks dull rins at No-A a a a a . . . and and ples, 1.

This miraela failed once ben it was she wed pri-Datly to a yong english zbis failing was printed in the Italian Gazetant very firange news.

and dry like earthy, but when in the feltival of the Saint (or and dry like earth; but when a che-fellaval of the Saint (or at other fines) it is carryed improcellion, or layd on the Altan at Mass supether with the head; it is liquided and did solved in such fort, that it frements to boil, and allittee at itself and fresh colone. This happens every year, and never falled but when some great and general calendary doth immediate entire; and fall upon the City and Kingdom of Nigote by the permanent miracle, which every Processant Traveller may be permanent miracle, which every Processant Traveller may be an confirmed our Roman Catholick Religion in general, acting the confirmed our Roman Catholick Religion in general, acting particular the Sacrifice of the Mais, Transablantiation

The famous and budenia blemiracle of St. Francis Xa perius Perought in the per fon of Marcello MaRrilli

to Saints, and the worthip of their Reliques. Address there are for credible (in regard of Teltimony and Tradition wherby they are delivered to va an of other remarkable circumstances) that no man in his wi can deny the fact, though Protestants dispute the power, wh ther it was a diving or diabolicale But when the minde es seeds the Devils power, then they are puzzeld, and troubled As for example, Father Marcello Mafirilia noble man by bitth and a Jefuit by profession , was struck in the temple head by a weighty hammer than fell from a great height, and in that condition was carried from the work a sherot he was desirable.

Girilli. Giverfeer, to his bed; where he kay without fens or mone for fome days, whill the houte of his approaching desth, to the great grief of all the nobility of Nation his friends, and relations, who came to the leftuits Colledge of that City to fer this fad speciacle, and the next day to the Church to affill a his funeral, the Altars having him the night before acvered with black, for his heat his brethern were to say the make of the dead for his foul, after than the Phylitrians and Chyrurgions had given him over II and midged he would expire before the next morning. Some noble men who came early to the Colledge (rather to play for his foul, then to incurre of its heath) were furprized to fee him faying Mais at the Altar, and could not credit their each a wrill they were informed to the admirable means whereby he was rather revived their recovered. The manner was this. head by a weighty hammer than fell from a great height, and manner was this In:

In the dead of the night the Fathers that watched with towards the wall a but heard him freak; wherat they were shopp and inks. Then he writ with his own hand, how, at inftant St. Francis Xaverius Apostle of Ind china . seco and one of the first Companions of St. Ignatius, oder of the Jefuits, had appeared to him in a pilgrims har out very glorious, and calling him by his name, askt whehe defired to live is and go preach the Roman Catholick sign to Fapan as he had formerly promifed but could perfuade the Superiors to fend him, he being of a weak sution of vality for that labor , and voyage. Marcelle ande that he refigned himself wholy into Gods hands, to do was most for his divin glory. Xeverus then told him Gods will he thould go to lanan, and thed his blood his divin faith in that Countreys a greater factor (faid the Marcello apply the Reliques he had about his neck (which to of the Holy Crois, and of St. Xaverius himself) to his he obeyeds but the Saint told him he miltook the place, with his own shand applyed them to the contrary fide of head, and suddenly was cured, having first repeated after Saint a wow of going to Impan ; they who watch't, heard seller his words, but not any others. They ran to acquaint father Umotionis Caraffa the late General of the Isluits, who s theat but Superior or fairtual Prefect of their house in plets and found that holy man upon his knees at his prayers, it feemed not to be furprifed with the news they brought im a whence many concluded that God had revealed the mattreso him before their comings and granted health to Marcello at ingly as his life and nearly wines, and had always a great care of Morelles progress in vertue. Immediatly after this miraculous cure, he began his long Journey, and being respected as a living Aaaaa from

forthe Eaft. a bit factor makaden , waguffies Come 20. Service Version bernet I been Marcha venor interest The land of the curet and in Period Coming What Arrivin शाला अवर्ता ber Seem P. ferrietts and 25.20 7011 risely quit ca Cheir and? per mis in the farme beifel wild seine bege enter dies Sein fre Lies to within its fare arriba'at Gea: to fair feet 3, 27.262 BOYET S.F. 610 adi le sla Louis of the

Lishon when this body Martyr embarcke there

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for the East Indy in order so bis further navigation 20 Japan , forme 30. year fines; and I beard Marcelle relase his own miraculous cure; and do remember bat firiting shere was between Paf. fengers, and Merchants to ship their goods and per fons in the fame veffel Wherin Maycello was to embark not doubeing of us fafe arripal at Gos; fo fasisfied were all forts of people of the truth of the miracle, and of the accomplishment of bis Martyrdomin lapa, revealed to himby St. Zaverius.

hiving Martyr by all the Princes of Italy, by the King of Spain, Viceroys of Portugal and of the Indies &c. he arrived at length at lapan, and there fuffered a most cruel death , and glorious Martyrdom, as St. Xapprins had cold him, wheref and of his miracles and Prophelies there are divers Books written and many

witheles living.

What can Protestants object against this mitacle ? will they deny the fact? Thy dare not question the Teltimony of a whole Kingdom and City, or of to many persons of quality and integrity, eye witnesses theraf. Will they attribute the cure to the power of the Devil ? his power doth not reach to far as to deaths doors; at least he must have more time then was in this cafe, to recall men from thence, and reftore them to perfect health, Will they attribute the prophecy of Majbrillar Martyrdom in Japan to the lefuits craft, and prefumption, grounded upon hopes and conjectures? They have more with then to pretend and publish a prophetical affarance of a thing fubject to fo many vaccitainties as the infallible performance of fo great a Task, and fo technos and dangerous a navigation, by a perion of fo weak a constitution as Marcello, whose defign (if it were human) might have bin frustrated by is mamy casualites and changes of diet, Climat, ecc. as every where occurr in that space of time which is spent before men arrive from Europe to the Antipodes. What if Father Malfrill had perished by the way? In what a condition would himself and the Jesuits have been, who gave out to confidently that he would be put to death in Japan, according to Si Francis X docrine his revela-tion? Is it credible they would venture the credit of their order, and that reputation of integrity which they have gained in the Catholick world, vpon a meet conjecture, and contingency, and without any necessity of thus playing the Prophet This evidence doth vex previals Presbyterians, but they must have patience, and confess that the fefujis are not limbs of Anti-Christ, nor those horns of the Beast whereith Ministers fool their flocks, and feed themselves : God would never rais from

rom deaths doors fuch Impostors (as Protestants pretend the Whitak de efuits are) and command them to go preach their doctrin if fals) to fo many remote Nations, nor countenance their liflioners, and Millions with this and many other miracles ght to confute protestancy, and to confirm our Catholick ber pag. 108. TIDE OV

Though the Magdeburgian Century writers (having rein every one of the first eleven ages cap. 13. many Popilh icles (as they call them) and not being able to deny the) fay (as the Pharifees did of our Sayiours miracles) that were either fables, or wrought by the power of Beelzebub, hing figur wherby the superstition and Idolatry of Popery sconfirmed : yet our English Protestants (for the most part) demn these Germans for this sottish answer, but themselves another as litle fatisfactory. Both their ancient and mo- phemia, Den m writers (being alhamed to deny the reality of our mira- commodatuor the supernaturality of the power wherby they are rum suam rought) fay, that true miracles are not of force to prove true propriam drin, because they are neither infallible, nor inseparable rks of truth. In which rash affertion they contradict not only temque meneir learned Brethren Calvin , Chamier , and others, but call mier tam, 2. question Gods veracity, and maintain the lawfulnes of he- Controv. rely, and infidelity. For, the perfection of veracity (even in lib. 16. cap. much more in God) is not a fole inclination of speaking 14 P. 677aways truth, but includes fuch an avertion to lying, (and by onlequence to all vnnecessary equivocation) that he who is by Protestars recally verax, or a man of truth, can not without violating when they e vertue, as much as feem to countenance or colour error, d fallhood with the least fign of his approbation; much less the argu-God make errors and fallhood credible by miracles, or by men deduced ch an appearance of truth as may not only excuse the mistake from Roman of pradent and learned perions, but oblige them in conscience to mistake.

That there is no necessity for God to work miracles in to prove that confirmation of errors and fals doctrin, is granted by our Ad- God can not

Ecclefia pag. 349. Bp. Land against Fis? Calvin Harm, in Marc.cap. 13. P. 302 minacula figilla funt bera doctris Nam quis vel cogn & anf teer to : miracles. A demonstratio versaries; Permit true

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verfaries; and by confequence they must also grant that he can not use that kind of Equipocation. To fay that he may work true miracles in confirmation of a fallhood, therby to exercife and thew an absolut power over in the creatures is a much as to lay, he may exercise his power against his own in clination to truth, and therby destroy himself by violating his verseity. Befides; though we thould suppose this objurdity and contradiction, that God can work a miracle to confirm ror, or falfhood, and yet himfelf by fuch a furgernatural action (which involves his inclination) not be inclined to that error, or failhood, though I say this ablurdity and contradiction were furpored, yet can it not be derived but that by fuch a miracle, at least we rational Creatures would be inclined to enor and falfhood; But he who loves truth, (especialy if he love it infinitly, as God doth') can no more incline others to error, and falfhood, then he can incline himfelf therunts, because he loves truth for it felf, and because it is truth, and by confe quence (truth being always the fame) he must love it in others as well as in himfelf; and therfore can as little incline others (by working miracles) to error and fallhood, as himfelf can be inclined to error and faithood!

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That men are not only inclined, but obliged in conficence to believe whatfoever they fee confirmed by a crue miracle, is evident by these Texts of Scripture, Had not I don among them the works which no other man did, they had not fismed. Wo be to thee Corozain, wo be to thee Bethfaids, for had the miracles don among you, him wrought in Tyris, and Sidon, they had long fined don pennance in sackcloth and ashes. The works which I have did in my Fathers name, heave withest of me. And, though you be lieve not me, believe my works. And again, We know that thou are a Teacher come from God, for no man could do these miracles thou dost, except God were with hom. And the reason why miracles oblige vs in conscience to believe the doctrin by them constirmed, is, because they are a sufficient and moral evidence of Gods authority, and (as it were) the great Sell wherewith

warrants his Ministers and the Church, to preach, and proof his doctrin, and Commands. Now if he legald put, this
all to any fals doctrin, or therby authorize an erroneous Church,
nor might predently doubt whether he doth not do so now
falls, and in every particular, that with such a predent doubt
out is bound to obey any Church authoriziand by consequence
here could be no oblimical cherely, or infidelity against Gods
relations, and veracity however to anthentickly and sufficently proposed by miracles, which are the signs and badges
of divin authority, and the most authentick marks of the true
harch, has exampled to vising goined mostly most most most

To that ordinary objection of Anti-Christs mildes which though fuls and feigned) yet will feem for true to many, that most of the world will be feduced, we answer, 1. That there will be an apparent difference between Anti-christian and our tatholick miracles, though for want of due reflexion, prudence and piety o men will not consider the difference, nor compare in miracles with ours 2. Christs words and warning of Anti-Christs feigned miracles, is a sufficient evidence of their falshood, being we must not credit our selves, for any outward appearance, against the express words of Christs. This is the reason why in the Sacrament of the Altar we are not deceived by the

Though there were no other argument that Anti-Christs miracles are fals, but this, that the miracles of the Chuich both in the old and new Teltament, are first, and that we have a Count to beware of such miracles and miraculists as shall come the words to constitut contrary doctring whosever is moved by Anti-Christ or his fore-runners; to forfake the meient faith and figns of the Church of for novelies how ever so plansibly or prodigiously confirmed deferve damastion. For, there are two qualities that oblige men in reason and conscience, to prefer one thing before another, how ever equal they both may been to be in other respects a principly of time, at present postellion. We see what priviledges and prerogatives are given by

Anti Christo Miracles are not credible if compared with

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the law of man reland Windows to flich as are amienter by birth the noblicity that interest and how possession survive to be de-ven points of the law. These quanties are most properly found in our Roman Casholick doctrin patients most annient; and al-ways hath had the precedency of all precented Reformations, both in time, and an the possession of the hearts of the fash-ful. The same we say of our Casholick miracles. Therefore we ought to prefer them before any others that shall appearates wards in opposition to them.

Of visible Bolides, those miracle so credibly reported that no ma mades seen can deny them without being guilty of obstinacy, and rasheds shought not dand besides whose others continually wisible, as that of S. Japanes is there is an other kind of true miracles seen (but not every from fam, incon-observed by every Protestant, upon which if they did release firmation of its many of them as mean well, would become Roman Cath

The difference between true and fair miracles, it the The different ferne miracles are works befider or against the order of nature, and true and falls of fecundary causes, and therfore may be don only by the different true and falls. power; as to receive the dead, to cure discales of the body and whitempers of the mind, without the application of any natural means or remedys. And becaus the Devil hath left power over fouls then over bodys, the cure of additemper of the mi entherofind natural conference of the body how ever to produce a dious. Pals miracles are only fuch as may be don by the appli sention of natural causes hand remedies; is that of Vespasianus, of hydromas Surrents or counts, that he restored sight to a blind man, whoma burnance recounts that he restored light to a bund man, rand ratherwise of his offect to a laune man. But Constitut Jacuary district who being constituted, did and were shole diseases were not incurable; and Jamilian to in Apploperion capa as) faith that both the disease and vite dure was a look of the Devil. Anti-Christs miracles also will be first as as may be don, by the pour and concurrence of the man was a look of the Devil. Anti-Christs miracles also will be first as as may be don, by the pour and concurrence of the man was a look of the pour and concurrence of the man was a look of the pour and concurrence of the man was a look of the Devil. That Butte That

our Roman Plicks to her after out to new wir demons a special thanks

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This minutes don upon mens minds are greater then any Si. Pernard or changes wrought spon the body at it granted by our in ries St. erfarits and So Bernard recours as one sali the greatelt mis of \$2.5 Middle distribution what the learner and amounting find to his opinion against the make profess of Chaile Body in a spinore Ambros characters smark bleming the fish Bernard filf in investor date, than with the blelled Secretarist in his , he did to terrify William the prowd Duke of Aquitain befell profunce well in feets and its whom the mall powerministed Christendom mould mot sub mistignitted him-Againcheadh Ghaiteadam maitht no bute a the pathta dhine at the dispetial of asports Mountaibeams the states and him is discontinuous appearance contact at in a land Brotalians, two is a cities of the states are in dispetioned at the states are in dispetioned at the states and period and another states and period and another states and period at the states and period a and only porter but the family ages part though a comprany, the evidence of fendements to our narryal inclination, of jud gracoopding to that swideness bedore the out Saying JESIAS with souther which is appearance it have a matericalical of the mineral which is appearance is but a waregraker or who suite mile on Mo are either abused And Reduced by Subman infered and matter de long and for the controvered in publick feareds, and general, Councells, and controvered in publick feareds, and general, Councells, and suing wherepon depends on Salvation, we can not be femed (if we so), that we are for want of examining, and imputing the residual both feder and splicks and Proteinsh settly it with sensited the number, learning, and integrity of Roman Catholick Examiners, and the great difficulty which, are fed as well as all other man), find in heliciting or judging. (has well as all other man;) and in helioving or judging infection avidence of surface and in denying that 19 be bread in the which state finelly lack a talk in feel a and feed, like, add and wise how if the prove that this marrollous and vostinuous.

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nimous contradiction of our fenfes common be a miracle of the Devil, proteftines must grant it is a mirrade of God, and from thence may conclude what centure themselves deserve for being obtainst against one deserve, and for running with the appearance of lense against the capacity words of Scripture, confirmed by so supernatural and visible a miracle so our not condescending or also fenting to that evidence which we (as men) are naturaly inch

It is an endoubted Maxim wherin both Catholic and proceedings agree that God only can work upon the field (while it is in the body) immediated without the help of our sole of a or without making imprefitions upon the Green them. The Devil can not suggest or convey herestall continuous into our minds otherwise them by so tempering the Gulles, and tames ring with our sensity that the food done willfully, thoughout warlly/embrate descript appearances for real truths. His whole power and art conflicts in manufacture, the four in its middate of these sensitial appearances and alluventure, making them to sensity and spoil his market, if the foul did suspects, and appearances Wherfore he always incurates the best site in market of faith its not to contradic or contains (upon any store what solever) the experiments and appearances of lense.

Even in Parally before mans soul was wounded and wakened, he attemped, and compalled the fail of our soft Parens by a fallacy, grounded upon the evidence of presents by a fallacy, grounded upon the evidence of presents by a fallacy, grounded upon the evidence of presents by a fallacy, grounded upon the evidence of the Devit more parents by a fallacy, grounded upon the evidence of the Devit more parents by a fallacy, grounded upon the evidence of the Devit more parents of their said of the forbidden from the Devit more parents of their said that fall actions evidence before Gods expends word. And it Sathos prevailed with them in the flow of sanctainey to judge of down revelations rather by their own failed than by the litteral fattle of Gods word, how while the in that after facts facts. It is an vadoubted Maxim wherin both Catholick and pro-

he will tempt their posterity in a contrary manner? or that will suggest to men, that they ought not to believe their s and fenses in the Controversy of Transubstantiation; but rarely voon the litteral fenfe, of Christs words, This is my ing therfore it is a strange and fingular miracle, that fo my pious and learned men of different tempers, interests, tiand Nations , after to frequent and ferious debates, in a er wherupon depends their eternal happiness, should (withany prefent, or prudent advantage or allurement) refolve contradict their own fenfes, and curb their nature, and inions of judging according to their fight, tall, &c. and that great miracle can not be attributed to the Devil whole chions and imprellions reach not the foul, vales they be reyed through our fenfes, and our felves confent to the fenolicitations, and appearances wherwith Sathan dorh aftrand allura us pait dollowerby that our Roman Catholick fifunce, and refolution of not condescending to those folicim, and of not crediting fuch appearances, must be a miraof God a and the effect of his supernatural grace, not of he Devil, or of any natural power of our own. So that our doration of the Bleffed Sacrament, and our belief of Transubantiation (which are the things Protestants most except against the Catholick Religion) if they reflect upon them, will be and to be supernatural attractes, and convincing motives for heir Conversion to our Roman Catholick Faith.

Let Protestants number also the particular doctrins wherin they differ from Roman Catholicks; and objeve how our leist, and practile in such particulars go against sensual appeatances and pervers inclinations, and they will find we have as any visible miracles as there are doctrinal and practical diffe-

To these may be added the general figns or marks of the Church, as our youry in faith, the continuance, and vniversality of our doctrin, our Apoltolical fineralism, our conversion of Nations so Christianity &c. No Protestant can rationally deny billed.

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that every one of these is a visible and successful and which can be as little attributed to himan industry, as so chance, or fate; For if they might, how comes it to past that not one of these signs, can or could ever be found in any other Compression of Christians but ours? This much behought fire single, not to satisfy the scuriolity, but the considerace, of them who desire to see any one wadenable miracle other favors Powers, And albeit any one was miracle doth confirm the whole doctrin of our Roman Church, yet I will set down more these one for confirmation of most particulars wherein we differ from Protesture; and begin with what we have in hand, concerning Translabstantiation of and the satoration of Christian the Sacrament; which our Advertains spected to be a kind of Idelatry of for that our selves confest the Special of accidents of bleed and wine do remain, and they are creature by usuadored topol that with Christ. Our comment and confinitation of whereined no reply can be given it is substantially then the special or chart with Christ. Our comment and confinitation of investigation of when we adore. Christian the Sacrament of the christ possible, and others who converted with thim upon learth, befored his clock, or cloaths, when they accord himself lie to firest entry and others.

See Belarmin de Ecclesia lib.4.cap.29.

dantianen (which the the top Q and roll except estatus

Of true miracles relisted in the Entlefiastical Efficaries by men of greatest authority an every age, to confirm the particular my bonies of our Catholick faith, and that sense of Seriptors. Wherea Roman Catholicks differ from Protestantainen status your



Here is not any thing to evident which is feet quefisched by obstimate and interested persons. The Protestant sayry (to regard of their education) are fixt in the majnerialite of Protestancy, the decay are interested, because it is their lives) broth the Coutholick

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slick miracles be never fo visible, or credibly reported, Proteno look ypon them as militakes; and that can be for no other fon, but becaus themselves are setled in a prejudice against doction of the Church of Rome. The Authors that relate its miracles are credited in all other matters, and effected ous persons; but when they come to that point, they must eds loos their witts or be judged Impollors. To avoyd this vil , or confute the Calumny , J have fixed vpon Authors ofe wisedom and integrity hath never hitherto bin called in of doctrin, and the fole denial of ofe Tellimony, is held to be a fufficient evidence of herefy, foolery in the person that contradicts it, and of weaknes in cause that can not be maintained without so vnreasonable a tradiction. And seing they are credited in matters of faith, cope they deferve credit in matters of fact.

miracles related by St. Chryfostom , St. Gregory Nazianzen , St. Auftin, St Nylus, St. Cyprian the Martyr, St. Gregory the great, St. Optatus, and others, in confirmation of Transubflantiation, Adoration of Chrift in the Sacrament, the Sacrifice of the Mass , Communion under one Kind, Prayer for the Dead, and Purgatory,

Certain venerable old man (faith St. Chryfollow) to whom St. Chryfollow) many Mysteries were revealed by God, told, that in from de 3a-time of Sacrifice he once beheld a multitude of Angels cap 4. the shiring garments, compassing the Altar with bowed lieses, Amounton of Anthe Biesled of Inches are addressed of Anthe Biesled of Caith he in the next words before) was performed by Ansacrament, at that wonderful table, and compassed it about with reverence, as bong of how that being the through the startions and animonals. Nylus th thining garments, compating the Aftar with bowed heads, Adoration of

St. Nilus in ep. ad Anastasium,

St. Gregory Naz. Oras. 11. de obisu Gorgonia,

St. Cyprian.
in ferm. de
lapfis. Post
medium.
Communion
Inder one
Kind.
Evagrius
Orthodoxus.
lib. 4. c. 35.
an. Dom. 552
A miracle
for the Communion vn.
du one Kind.

Sr. Nilss relateth how Sr. Chrifoston almost every day had visions of Angels assisting and adoring the Biesled Sacrament wntill the Sacrifice was finished.

St. Gregory Nazionzen recounts how his lifter Gorgons was cured of a driess after thee was part all hopes of recovery, by profitrating her felf before the Altar, and calling upon him who was, honored and worthipped therupon. O admirable thing! (faith , , he) the prefently felt herfelf delivered from her ficknes, and , to the returned eafed both in body and mind &c.

St. Cyprian reporteth of a certain woman, who (faith he) when the would with imported hands have opened her coffer where was (retained according to the ancient culton the Bieffed Sarament under the Species of bread) the holy thing of our Lord, for did fpring up, whereby the was so terrified, that the duff not touch it.

In the Ecclesiasticall Hiltory is recorded this example which Evagrius writ as a thing notorious, and don in his own time. In the fime of the Patriarch Menas (faith his) there imponed a , miracle worthy to be remembred. It was an ancient cultom in . Constantinople when many parcels of the pure and vnipotted , body of Christ our God were remaining after Communion, lit-, le Children were called out of the Schools, and were permit-" red to eat them. It happened, that a little boy (whose father was " a Jew by profession, and a maker of glass by his trade) being among the reft, did ear also his there of the aforefaid reversion of the Bleffed Sacrament, but coming somewhat late home, and his parents demanding the cause, the child told innocently what he had don; which the Jew his Father understanding, he was fo enraged, that vnawares to his wife, he call his little fon into the burning oven wherin he vied to melt and frame his glass. The mother missing the Child, fought for him for three days together, but hearing no news of him abroad, the returned home with an heavy heart, and " fitting down at the work-house door, she began to bevall " the los of her fon, calling him by his name; the boy hearing se-and knowing his mothers call, did answer within the overs wherat

wherat the woman flarting burft the work-house door, and alking in efficied her Child standing amidst the Coals with out receiving any harm. After coming out being demanded how he escaped burning so long, a woman, said he, tame oftentimes vato me, and brought me water to quench the force of the fyer, wherwish I was invigoned, and withall gave me meat as often as I was hungry. This accident being rold unto the Emperor Jufinian he couled the mother and boy so be baptized, which becaus the obstinat father refused to yeild nto by the Emperors commandment he was hanged vpon This and the former example of Sr. Cyprian, thew. God is not displessed with receiving the Communion one Kindis and shar it was a thing indifferent in the Arch-billion of Canterbury, who lived in Berthaud lavinin

To Confirm the Catholick belief of Transubflamiation, and Transite real prefence of Christs body and blood in the Bleffed Sa- frantistion. ment, there are very many miracles recounted in the Ecole- Perus Diac ical Hillory, as that of Sr. Gregory the great, who perceiving of team Diag. mmunion, and demanding the cause of her laughter, at so yn- midut dire alonable a time; the answered the could not but laugh to hear fanns Epife. n call the bread which her felf had made, the Body of Christ lik 3 de Sa-She viel to prefent the Saint every week with Mals breads of the Euch of the Charles and laying of the comments of the comment Bielled Sacrament therupon wished all the people to pray p. 2 cap 32 nth him, that God would be pleased for the confirmation of in 12 5.8. Catholick faith, to shew unto the corporal eyes of all that ere there prefent, that what the woman took for bread, was o bread, but flesh. And accordingly the confecrated Host apeared vilibly to be pure fleth. Then beleeching God to reflore e Sacrament to the former thew of bread, it forthwith appeared as it was at first, and the woman acknowledging her; error, received it with humble and fervent devotion.

Primat Vaber is the only writer I ever read, who question, Primat Vied the truth of this story, but quotes not any one Author, be hers falfife. Cccc

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fides himfelf; that ever doubted therof; and to make it feem the more improbable, fallifies the Text of Isomer Discount, precision he fays that the Roman Matron found the Secramental bread turned into the fallion of a fingar; all bloody; where Joannes Discount only faith it was turned into field. The fame vafincere dealing he vieth in discrediting the relation of Paffas, flux Radberts; and divers others, concerning a miracle to confirm the fame mystery, affaring the ignorant Readers, that Paffasfast takes it out of Gesta Anglorum, whereas it is well known, and Mr. Viber confessed where, that Malambary who writ Gesta Anglorum, lived almost 300, years after Passassing well as the authority of this boly and most learned man Discount and helpen of Canterbury, who lived in Barragains in times

To discredit the dostrin of Transabliantation is well in the authority of that boly and most learned man Discretion Arch-bishop of Canterbury, who lived in Baresparine his time, and construed his herefy with convincing arguments from Scripture, Fathers, and vindeniable Miracles; Primar Piber five Learner was the first that knowned the Church of England with the correspondents of the turnal prefere. But like own Protestant from them well him he is mistricen, and that Transablemation is a ancient in the English Church as Cristianity; it being sought by St. Mastin the Monk and Apostle of England. Let us her Lampane speak for himself against Viber, as well as against he respective. None, faith he, though the month of England. Let us her Lampane speak for himself against Viber, as well as against he respective. None, faith he, though the month of the Monk and Pathers, is well as against he present to give the thirty of England when the Catholica dostrin against Englands with the faith which the faith which we were severe not to this most excellent hough of mathers; that which we profess to best from more excellent hough of mathers; the faith which we profess to best from more excellent had the third part who when before as held from more excellent was again revived by Ween this herefy of Bereignain was again revived by Ween

When this herefy of Bereignan was again revived by Wieleff, and the Lollard; in England, our learned Countrey man Thomas Waldenfis, who lived in those times, tells us, how God confirmed the doctrin of the real presence, and Transibiliantistion is that Kingdom with manifest intraces, and of some

he

was an eye witness. Let us relate, faith he, to the glory of Thomas God, what bappened in our own time and knowledge. In Norfolk there dyed lately a devout and godly mayd, called of the vulgar fort Ioan Mestelefi, because the was known never to have tasted any meat or drink, for the space of fiveteen years together, except only the B. Sacrament of the Altar, which the received with great devotion, and with extraordinary Ioy and fubily of mind every Sunday. And which was most admirable, the was able to find out one only confecrated Holl amongst a thousand that were not confecrated. us he and without doube this last was no less a miracle then the her; because the confecrating of one Host among many depends the intention, and inward determination of the Confecrawhich none but God can know. But from Norfolk let's 16 to Lander by and reserved and the design drip

Waldenfis Tom. 2. de Sacram. Eus char. c. 61.

favil now relate a flory (faith Waldenlis) wherof I my felf + cap .63. was an eye witness in the Cathedral Church of Se. Paul in 2.6 London, where the reperable Asch-bilhop Thomas Arundell of happy memory (the fon and Brother to an Erie) fat in Judgment in his Bilbons chair , affilted by Alexander the Prelat of the Church of Norwich and others. At which time he propounded certain Interrogatories concerning the faith of the Eucharift varo a Taylor of the parts of Wortefterhire, taden in the crime of herely; but when as the abilinat fellow ald not be perfuaded by any reason to embrace the right fish or would believe, nor call the confectated Hoft any other thing but only bely bread , he was at last commanded to worthin the faid Hoft bus the Blasphemous heretick anfivering layd , weily of Spider is more morthy to be worshipped then it is when behold a Monftrom horrible Spider came fudealy fliding down by her thred from the top of the Church directly vine the blaspemers mouth, and endeavored very bufily to get entrance even as he was speaking the words; their ther without much sdoor could the many hands of the flanders by keep her from entring into the wretch whether he C.c.c. arm M

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is would or no. Thomas Duke of Oxford and Chancelor of the Realm was there prefent and faw this wonder. Then the Arch-bishop flood up, and declared to all that were prefent, that the revenging hand of God had denounced the man to

Harpsfeild in Hill Wisleff. cap. 18. ex Waldens. B Regift. Arundell,

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> के रे व में हा होती है। इस में विस्त Harpifeild relates the fame miracle out of the Regiller of Arch bishop Arandell; but we may doubt whether that old Ro gifter was not reformed as well as the old Religion, by the Protestant Prelats. Such cleer evidences are seldom preserved entire by the enemies of truth. We fee how frequently the very law books and ancient English statuts are corrupted by our English Protestants, to favor the Kings spiritual supremary, as is lar proved by Person against Sir Edward Cook; and Billiop Mon in a particular book against Cook, and in his Sober and quier Reckoning with Thomas Morton: wherin he discovers the was worthy practifes of Justice Cook, and others affifying the Charters of our ancient Kings See As for example that of King Kanalphan, pleaded by Humphry Stafford Doke of Buckingham a malphin, pleaded by Himphry Stafford Dake of Buckingham a. Henry 7, for the fanctuary of the Monastery of Abindon; which as it is printed by Pinfon in Catholick times , fays, that Lto then Pope did grant the faid immunities and privileges &c. and is yer fo read in the Lord Brooks Abridement it. Corones pl. 129. But fince King Henry A. spiritual Headhip, Pope Lee hath bin left out in most printed Statuts, and Judge Cook quotes then fo corrupted as good evidence against the Bishop of Rome jurisdiction, pretending that the Kings, and not the Popes, gave spiritual jurisdictions and immunities.

See Parfons fober Rocko. ing a pag. How Protes Bants fallify and corrupt the very fla. tuts, and da to Books .

> St. Opeans: Bishop who lived before St. Auftir the Doctory relates how the Drumift (to vez the Catholicks who did wos-thip the Bieffed Sacrament) call the conferrated Hofts to their dogs. But they escaped nor Gods heavy Judgment; for, the reasons dogs much receiving tents (faith Optarus) tore their own Mailters in peace, as if they had bin strangers and enemies; yes as if they had striown them to be theeves, and men guilty of our Lords Body.

Optatio Mo levisames 1.2 contra Dona tiflat.

Miracles

mont borow Miracles of the Massive of dans and

7. Aufin reporteth of his own time and Countrey, how that one Helperius having his house insested with wicked Spirits, to the affliction of his beafts and fervants, defired h Sr. Aufin) in my ablence certain of our Priests , that would go thither &c. one werk and offered (faith he) the Sacrifice of the Body and blood of Christ , praying he might that the vexation might cease, and God being rayer for the dord, prayer to Sathelet oil, Illifer non

The like miracle doth Theodorus (who lived in the fifth write happened to Coades King of Perfia, who being four to enter into a Castle placed in the confines of his Kingtowards India, was hindred by many wicked spirits which ted the faid Fortress; and notwithstanding that as well the an Sorerers, as also those of the Iews, had employed all their ide air, yer could not entrance be obtained. At last a chri-Biftrop was called upon, who with once faying Mais and the fign of the Cross, put forthwith to flight the inpowers, and delivered up the Castle to the King free from noleftation, our nathrit of the they take in the attraction

Petrexit nas, obesits di Sacrifici Cosporas & Sanguinis Christi orans quantum tuit, vt ceffa ret illa texatio, Deoque Protustis mi trame cella? bu Aug de Civitate Dei 1, 22 6. 18. Theodorus les Stor lib. 2. Coll Stances rum.

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Miracles for Purgatory

T. Gregory the Great telleth of a Monk called Juffus , who Purgatory (faith he) was obsequious to me , and watched with me in and Prayer , my dayly fickness: this man being dead, I appointed the for the Dead althfull Hoft to be offered for his absolution thirty days tother, which don, the faid Juffur appeared to his Brother vision, and faid, I have bin hicherto evil, but now am well &c. And the Brethren in the Monastery counting the days, ound that to be the day on which the thirtith oblation was fered for him. which by him to be hand; a sind we all the

The same Sa Gregory writes how Paschasius Deacon of the St. Gregory toman Church was commented with the pains of Purgatory af- 4. Diel 40.

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St. Gregory 1. 4. Moral Dialog .

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to confirm of the Ro vit. S. Bern. lib. 3.6 5. 86. Wald mus Abbas St Nicedo. vici Remensis L. I. C. 10. Bernardus Abbas Bes nevalis.

wrifts Centur. Il. col. 1634-1635 8 1649. al ledging St. Bernard gi ving Teftimony of his o'm miga:

ter death for having adhered vntil neer his death, vnto Las. rence the Schismatick, but at length was delivered from those pains by the prayers of S. German Bp. of Copus.

We will not her detain the Reader with more particular but confirm the whole bulk of our Roman Catholick Dodri with the vndeniable miracles of St. Bernard (a known Papill) against the Petrobrusians, Herricians, and Apostolici, whom Protestants claim as members of their own Church, for denying the real presence, facrifice of the Mass, extreme vaction, Purgatory, prayer for the dead, prayer to Saints, the Popes authority, wonthip of Images, Indulgences &c. Against these hereticks & Re-mard was commanded by the Pope to preach and accompany his legat Cardinal Alberious to the Countrey of Talefa, where wrought innumerable miracles to confute, and confound aforefaid Hereticks as may be feen in the writers of tholesi in fo much that the Saint in his return declined all Con grounds, to avoyed the multitudes of people that floring to See the Con- rence him as an Apostle: Though afterwards in his agr. Epil to the Toloffons he faith (to keep them confiant to the tr as St. Paul did to the Theffalonians) we thank God for the on coming to you mas not in vain, our flay indeed was shore with year, but not infruitfull sube truth being by us made manifelt (non fol in fermone, fed exiam in mirtute) not only by preache power (of working miracles) the wolves are deprehended &c. Of all St. Bernsels miracles J will mention but one which

Godefridus relateth as an eye witness, and could not without known discovery and discredit have then reported a matter for publick, and of fuch importance, with fo great variety of par-ticular circumstances, had the thing bin variet. There is (faith this Author) a place in the Country of Tologo called Sorlaton so where, as the Sermon was don, they offered to the fervast of God (as every where the vie was) many loaves to bles , which by lifting up his hand, and making the fign of the Crofs, in Gods name bloffing, he fayd thus : In this you shall , know that these things are true, which we, and that those

other

ther are fals, which the Hereticks labor to perfuade you r. And who over they be (of your difeated persons) that It the loaves, they shall be healed, that you may know us be true Ministers of God. Ganfredus Carotenis, a Bish, they will be healed; St. Bernard fudenly replyed, I do racula ei prot fay fo, but who foever will taft of them will be healed. the end they may know we are true and fincere ministers feriptoributed of diseased persons recothe end they may know we are true and fincere ministers ed by tasting the same bread, that over all the Countrey

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Here we fee first: How St. Bernard took those people to reticks, and calls them welves according to the phrase of Chofpell, becaus they denyed the very fame apetrin of the man Catholick Church that Protestants do deny; as the real nce, and Transubstantiation, Purgatory, the Popes Supremacy, prayer wirship of Images, Indulgence orci We fee how God effella exied by true miracles that the Saint was not militaken in fibre, son ing them as hereticks, and by confequence all who obfiring them as hereticks, and by confequence all who oby maintain the fame opinions which they did, to be of the Stamp. Offander a tearned Protestant sayes, that though he not Se. Bernard for a Conjurer, but rather for a holy man houours him as a Saint, yet he thinks his miracles were de the Devil. And though this evalion be molt solurd, and vin thy either a Scholler, or a Christian, yet is it the common eft plea of Protestants against such evidences. I say the and is most absurd. 1. for that Sr. Bernards miracles exceeded Devil and natures power. 2. If he was a Saint, God would ward villa have permitted the Devil to abuse him so grosly in a mar- o past month of faith , without the purity and profession wheref there stam appabe no true fanctity. 3. Much lefs would he have permitted ritiones, pra-Devil to make St. Bernard an instrument for the establishing cer diab dolatry , and other damnable errors of Popery , in case the trary belief of Protestants, and Petrobusians be the Catholick talbeit God hath permitted the Devil to make vie of wicked Bernaus

Epiz Cant. 12.6 4.6.6. and of St. Bernard, mie infinita à qua ego par tim ab ottofi Monachia puto, parties erms sec Dei præftigijs Bernardinn mayum fuif putem, fad quad vero file fit Sasanam talia miracula efe fecille Gc Tales fuille puto St. Bermen (dim vi- a tis

Deret) daliis illufu. Willaker de Ecclefia pag. 369 gg. quidem Bet-nardum vere fuiffe fanctu existime.
Adominem
progressim
atque pros
motion, ad
omnem aditum & exis tson, ad veffi tum & cals ceatum, ad lavacra, ad mensas, ad lumina & cus bilia, que-cumque nos cumque nos conversatio exercet, from tem Cracis fignaculo tes rimus, cujus disciplina fi legem expo-Stules Crips turam nulla invenies: tra: delo tibi pras zenditur auctrix, confuetudo confir matrix, fides Carona Mili tis 0, 3, 5 4.

men to broach and promote herefys, we never read that hecondescended so far to his Luciterian pride, as to let him employ Saints in such a ministery, or to confirm fallhood by such miracles as S. Bernard; neither indeed is such a permission confision with Gods veracity, or with our obligation to believe he doctrin, as hath bin proved.

not fly so, but wholoever will talk of them will be heard, n to the end they mer know to the and finese uninflers of Costs A material and the a material of the fone reco-

Miracles to confirm the worship, and pirtue of the figu of the Cross, recorded by St. Vanlinus find hop of Note, St. Cyrillus of serufalem, St. Athan nasing, St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Hierom, St. Gregory Incomensus, National St. Hierom, St. Gregory Incomensus, National St. Hierom, N



Hat the primitive Christians by Tradition from the Apolities yield to fign themselves frequently with the fign of the Cross, at the beginning and finishing of every work, rising and going to bed, before and after meat, is tellified by Totallian: and St. Cyrill of Jerusalem saves, is not be ashamed to confess Christ cruciped, but let the

ctofs be printed confidently to our forebeads with our forger; as also in all other things: so our bread, so our drink, or going abroad, in returning home, before fleep, when we rise, in transcling, a refting is it is a great gard, given to the poor graits, to the softing without trouble, it is a grace given by God, the mark of the fathful, and terror of the Devils. By this figs they have him triumphalover; then it holdly, when they fee the Cross they remember him that was cracified, they fear him that briefly in peeces the Dragon head.

And even as the Apostles and they who stuck to their doand disciplin , honored and yied the fign of the Crois, fo Magus, Ceriathus, Bafilides and all the progeny of hereticks, a, and do abhorr that inftrument of our redemption, in so ich that Sr. Paul, declares it to be a mark of herefy, to be an emp of Christs Cross. And Sr. Hipolitus, that most ancient desired Martyr, in his book of the Confummation of the de dives, that Antichrift will prohibit men to make the fign the Cross. And as Simon Magus maintained that the Cross he not to be honoured; becaus Christ did not really suffer n it, but only his smage, and Cermens came neer the fame precending that IESVS and Christ were different, and that y IESVS fuffered ; not Christ : Befides that neither IESVS Chief, but Simon Cyreneus, who carried the Crofs, fuffered withe same, and that Christ did shrink away : as these herethe, I say, thought the Cross ought not to be worthipped, caus they maintained Christ did not suffer death upon it, so I Christians who believed his real passion and death, did honor Cross in the primitive Church; and God to confirm this ar faith and piety, hath wroughs innumerable miracles wherof half relate but very few.

The first shall be taken out of Paulinus Bishop of Nota writings, a man of fuch fanctity and credit, that St. Auftin, Hierom, Sr. Gregory the great, Sr. Gregory of Tours, Profper ultanious, and others lay of him be was faubful as Abrabam ient as Tiace, benign as Jucob, liberal as Melchifedech, diferest and ident as Toseph, meck as Moyses, immocent as Samuel, mercifull as David, wife as Salomon, of great courage as Peter , fervent as Pand &c. And so charitable that he made himself a slave in Africk to redeem from barbarous fervitude some of his Flock. This holy Bishop Paulinus receiving from the hands of his Kinfwoman Melania a fitle peece of the Cross which John Bistop of Ierufalem fent vnto him, it happened that a stable full of hay took fire, and the flames reached to St. Paulinus his hous; he presently took the relique of the Cross, and opposed it to Dadd

Cyril, Hiero. Catech, 13. S. Iren. L 1. c. 10. U 15.

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masal, 10. S. Felic. 3. Paulinus Not ep. 11. ad Severum. imam tes minum Votis lignum fuum Vt detrimens ta non fentiret, & quafi intacta permanserit, quotidie divi duè sionentibus, & fems per tota venerantibus. Nicephorus lib 8 cap. 20. S. Hierom in vita S. Hila. riquis in fin.

S. Paulinus that furious element, wherupon the devouring flames infrarite retired, and the fire was wholy extinguished. Of this miracle St. Paulinus himfelf composed an elegant poem yet to be form in his works. A greater miracle the fame Saint observes in the holy Crofs, which he mentions in a letter to his friend Several Operante vir. for notwithstanding that (faith he) it was the custom of the sine divins Bilhops of Irrufalem to prefent the Pilgrins with little peeces of jugi miracule the holy Cross, yet by a continual miracle of the Divin power in materia in the haly Cross retaining living vertue in a dead matter, did so diffribute its wood almost every day to the defires of innumerable people, nens, itain, that it remained as it were unsouched, divided to the receivers, a aumirispens always entire to those that worship is. The same miracle is observed by St. Cyril of Terufalem Catech, 4, 10.86 131

In the fame letter to Severus, St. Paulinus doth recount that Christs Cross was known from the others of the thieves crucified with him , by reviving a dead woman , to whose body it: was applyed. And Nicephorus faith that befides this miracle it cos

red instantly one that was dying.

What a number of miracles So Ambony the Monk wrought. by making the fign of the Crofs, every one may fee in his life written by the great Champion of the Church St. Athonsisis: and the like also of an other Monk St. Historia in his life written

by St. Hierand, one I will relate in his own words.

At that time (faith Sr. Hieram.) the seas transgressed their bounds, upon the earthquake of the whole world, which hap pened after the death of Inlian. , And as if God would threeten men with fome new deluge , or els that all things were n to return into their first Chaos, fo hung the ships, being hoyfed up to the steepy tops of those mountains, which as soon as they of Epidaurus faw, namely those roaring and raging waves, and that Mass of waters, and that whole mountains were brought in voon the shears, by whose rapid flouds (being in fear of that which already in effect they found to become so to pass, that the town would veterly be overwhelmed, they went vnto the old man (Hilarion) and as if they had bin going

going to a battle, they placed him for their Captain voon the Moars But affoon as he had made three figns of the Crofs apon the fand, and held up his hand against the fea, it is incredible to be told into what a large lieight it swelled, and stood up before him and raging for a long time, and being as it were in a Kind of Indignation at the impediment which it found, is did yet by little and little flide back again into it felf. And this doth Epidawie, and all that region proclaim even to this day and mothers reach it so their Children that to the memary therof may be delivered over to politeray. That which as faid to the Apollies yaf you have faith, and shall fay to this mountain, transport thy felf into the fea, it shall be don, may truly and even literaly be fulfilled now &cc. For wherin doth it differ whether a mountain defrend into the fea, or els, whether huge mountains of water grow fuctionly hard being if they were of thone just before the feet of the old man; at yet on the other litle they thould run fluid and foff? The whole City was in a wonder and the greatness of the miracle was publikly known as far as Salam initiated and or in

Se. Gregory Turescuffe tells us how after that a man who confoiwith Cyrels the Arian Bilhop to feign himself blind ? and lay he received light by his prayers, by Gods just judy no really blinds (see Bruleus of Geneva was found dead by its prayers to revise him) and after this chear was to punished, ming the Catholick Bilhop reftored to him fight, by making Tor taying that to any of the party party and the good soll and the control of th

Sozomen 1.7. 6.25 of his Esclefishicall History recounts how e. Donatus Bilhop of Everes in Epirus with making the fign of the Crofs killed a monitrous ferpent that devoured both man and beaft. an. 394.

Flow efficacious the fign of the Cross is against the temp- S Gregory tations and charms of the Devil, may be gathered from many Nazim. examples of the ecclefialticall Hiltory. I will only mention that orac in 76notorious fact of Julian the Apoftata related by St. Gregory Naand Theodores. Julian notwithstanding his Monasticall profession, Dddda

hing of the Devile franc S. Gretty Terron, s. Preseftans miracles are but Cheate.

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Some Proteflants agree with pagans and Magitians in con maning the fign of the Crofs, and the Devile po ver a-gainft it. Ofiander figno Daemones abigantum The lame zyrifts Cent. 4. col. 1446.

profession, entertained ambitious thoughts of succeeding his Bro. ther Gallas in the Empire, he dealt with a Magistan to know whether fortune would favor him. The Magistan led him to the place where he vied to conjure and the Devils appearing upon his invoking of them, but like themfelvery fulls wit to frighted, that (according to his own former cultom and the of the primitive Christians) he made the fign of the Cros in his forchead, and the Devils vanished. Wherupon Taken reflecting and confidering the virtue of that fign, and conferring the of with the Conjurer, this wicked follow told him, that the Devils fright proceeded not from any feat of the Orofs but from a discontent, and detellation of Julius practifing to ridiculous an actions and the poor wretch (faith St. Greeny) out of and coverousness of the Empire that the Magittan progneted, gave credit to his words. We to mustousness and

Cent. 4 pag.

266 fpeaching of the How many millions of foultime abufed by Proteiner Ministers, as failers was the pagent Magistians & Some Ministers will not admit of the figural the Crois in Baptifus, Because they hold it to be superficious; others, though they admit of it in Baptifus, yet in all other actions think it redictions, and both parties agree in believing that it haths mix any virtue against the Devil. Not off the Magistian and both parties agree in believing that it haths mix any virtue against the Devil. Not off the Magistian and the Magdeburgian Contains formers.

25 follow the example of Julian the Magistian and would have all formers and formers are for saying, that though the name of Christ IESFO has burdely with the same of Christ IESFO has burdely with th

Personal the feet of the Craft is againft the rempteniors and charma of the Davils, may be exchared from army eximple of the ceriefichical tinkeys I will only mortionated no otions late of Jama the Madare wherea by on Courte Tra-Line and Mandard Talian norwithlianding his Mondeall Moi lord abbb G.

and the stime and

En Som and others in the Ecclefial icall Hillory telus. o. 21. Verming dame, D. Por memory of this

and garobe a two red olle se , that o o construct men acles in confirmation of the Catholick worship of Images, related by the most eminent Authors of the ecclesiastical History, and by the second General Councel of Nice an Dom, 787. wherin afken in prees ; and fet yp his own-Modell 1.025 hall

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innactially deltroyed by fire from heaven, and the Ch Fall Protestant errors, and exceptions against the Roman Catholick Religion, not any is more vareasonable and inexcusable then their opiaion of the vnlawfullness of worthipping the Evagret Images hof Christ our Savior mand his Saints. bill. 29. Botton It of They fee that the Scripture makes St. Damafe,

chibiting the one and not only permitting but commanding Orthod. 17. Books to place the other in his Temple, even closs to the Niceph. 2. in his Tellament, and that the Brains forms wrought mi
taph, 15.

It while the Iews block upon it is in Dongs a They might non 8 in vite

true that upon the very first preaching of the Apostlet, S. Pe
S. Alexis

abidow (which was the Image of his body) wrought many Tom. 3.

Concil. Ha
driams Paow bin an Flat, or had there him in the worship of Images dinger of Adolatry. And much less would Christ himself Magnum fent his Image to Abaganul King of Rieffs , or given Methodius sicture conference as all antiquity did believer, and record, Episcopus They may be alhamed of the first broachers of their Prote- apud Mant doctrin against the worthip of Imager, Lews, Sericens, and rian. Scot. in undemned herseich ; who fas Thrafine proved in the focond Dm. 3. S. Beof Dicey corrupted the holy Serioures to effert their de de loc (22), ignification desving these things we will mention a few mira- c. 2. & 5. Enfebin

Sorger lib. c

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Eufeb 7. bift. 14 Niceph. lib. 10. 6. 30. Theo-

Enfebius and others in the Ecclefiasticall History relachow the woman that was cured by touching Christs garmen, (Math. 9. 21.) returning home, fet vp for memory of this benefit the statue of Christ, as also her own, adoring him; an grow at the bottom of Christs statue, which so soon as it came to touch the garment of the statue, did cure all directes.

In the year 362. Inlian the Apolitica (wexted to fee the statue worship't, and the worship theres consirmed with so many miracles) commanded the fame to be thrown down, and broken in peeces; and fert vp his own in fleed the of but in was immediatly destroyed by fire from heaven, and the Christian gathering together the peeces of Christ's Shrile placed it is Church; where it was, as Sozomenus writeth; theo his

Bozom lib. 5. cap. 20. ad Meta phraft. 20. Cemur. 4. C. 13.00 3447·

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Walter of

Coppetion to

The boneft Centutifts against all truth of ving the Authority of as much as one Writ lying impudently) to conceal the evidence of the illiterat Protestants ; and forne English example in so shamfull an impossure faying that Christs the (not Iulians) was deflroyed by fire from here

An other miracle you may read in the fecond General Com cell of Nice practiced by a for Bilhops as an wideniable evident against the herefy of the Image breakers of for the confusion where they were allembled, and the miracle happened but for 20. years before. The wicked Lews in the Cry of Berits in Strin, crucified the Image of Christ, and perced with a lancette fide therof, whence fuddenly iffied fuch soundance of blood and water, that the Churches both of the Eaft and Well trestited liques therof, and with it all diffafes, were quied. By fo great, and so many miracles thrife obstinate propie were conserved; and it Church of God appointed a day its celebrat the memory of a notorious a favor. And Athensists, a learned Bishop of that ag

writ a Book intimled De Palicon Imagine Dominis institution of the Palicon Imagine Dominis institution of the Palicon Imagine Dominist institution of the Palicon Imagine Imagine Dominist institution of the Palicon Imagine Imagine

that which St. Vincou Ferrer. (an. 1412.) wrought vpon in whole Synagogue in Salamanca, wherinto he entred with crucifix in his hand, on their Saboth, and preaching with greaters of that mystery. On a suddain both men and women and white Crosses ypon their Cloaths, which made such an resson in their hearts, that they all were baptized, and turdain Synagogue into a Christian Church, which they called the boly Cross. This Saint Vincent was a Dominican Frier, the preaching against hereticks and Iews God confirmed by males, 38. dead were revived by his intercession, he cured disases with the sign of the Cross, holy water &c. and was to great esteem among Catholicks, that when Morim King Aragon dyed without iffue a the naming of a Successor was to St. Vincent, and all the Competitors acquiested in his choice.

The chief Champion of Gods Church against the herefy of breakers was St. John Damafern, and therfore was fo much by the Emperor Lea Jauricus (by whose tyranny and that Herefy was profesion, and the Catholicks perfecuted he instance of a Jew his Favorite) that John Damaseen being igh esteem with the Prince of the Saracens at Damasco, the ror, by the means of Skilful scribes, counterfeited his hand fent a letter to the Saracen , pretended to have bin writ by Damascen to his Majesty inviting him to beliege Damasco, ing him affurance of affiftance and good fuccess. Whereat racen-Prince was fo enraged, that he commanded Johns. hand to be cut off. The Saint retiring to his Oratory, and rated before an Image of our Blessed Lady, beggd her infion for the restitution of that hand which had bin emd vatill then in defending her fons honor, and her own, the Tomoclafts and should continue for the future, if reed in the same services. Wherupon he seemed to sleep, and a vision of the Mother of God, and when he waked, found hand joyned as it had bin formerly to his arm. The Sara-Prince Seing the miracle, earnestly intrested him to remain m

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in his Court, But St. John Damafein retired to the defert, there writ the praifes of our Lady, and three excellent Profes yet extant in defence of the worldip of Images. All we you may see more at large in his life writ by John Patriare Ierusalems and other Authors of those times.

Ju the Ecclesistical History it is recounted by Zichow in the time that Lie America perfected Carbolich worthipping Junges, his for Subtains Confinement, who had dumb, came to the statue of S. Grayny Nationals, prayin wardly in his heart to the Saint, that he might obtain of the vic of his tong, which immediatly God was pleased to

There is fearre a Country or County where the coof Catholick Religion is publick, which abounded not Miraculous Junges. I will only at this time mention that in miracle don at Sichem, an. 1004. Related by Julie. Laffer, found to bee true by fundry Proteinst Gentlemen, attended the Earle of Hattford Amballador in Flanders, who dand conferr, with the party cured, and were fulfifled by the blick and credible tellumony given to them of the whole may followers.

John Clement whole Mother being at her delivery of him, cut, therupon died, leaving behind her this her fon lame from his Nativity, and of a monthrous composition of body, his magnes and feet were contracted and turned towards the foreast of his breast, so as his leaves did grow and stick thereto, his body was round or spherical, white to stand, ty or wall. Having from his birth continued in this estate for 20, years, and known to the Juhabitants of Brasells, and other places adorning, he was moved in his mind to go to our Ladies Chapelin or neer the town in Brasant called Sichard, where he had don. Being come thirther in a Wagon, and having confessed don. Being come thirther in a Wagon, and having confessed mins, and received the B. Sacrament, her did in the end feel in contracted and bound feet to bee loosed and stretched forth, for presently he stood on his feet, himself and the beholders being amazed.

Iustus Lip 48
fius Diva
Bichimiensis
edit. Antuerp.
an. 2605.
cap. 45.

d therat. Many fuch or greater miracles have bin don at . Zaragoca, Guadalupe &c. Neither can they be denyed who is not either very obstinat or ignorant.

et the most precise and peevish Protestant in England conwhether it bee Probable or possible that God would work eniable miracles against his own word, and the true fense neure; and whether it be not more likely that the Ro-Catholick sense therof (so confirmed) is that which the Ghost inspired, and meant, rather then the sense of Lu-Calvin, Cranmer, or of the Parliament an. 3. & 4. Ed. 6. all Images of Chrift and his Saints were commanded by res starute to be pulled down; Provided always that the or any thing therin contained, should not extend to any or picture let or graven vpon any Tomb in any Church, ed, or Churchyard, only for a monument of any King Nubleman, or other dead person, which hath not bin only reputed and taken for a Saint. So that by the Reliand Laws of England, there must not be any sign or moent of fanctity left or permitted in Churches, as if God intend profane persons should have greater respect shewed to in his own house, then his own Servants; and that their Elimof civil g bin eminent in his Divin service, and his testifying the by evident miracles, were a sufficient cause to break their worship misuments, and blot their memories out of the hearts of Chri-

The Protestant Clergy delude their flocks with telling them flocks. civil worthip may be given to statues and Images of Kings, St. Auffin and Noblemen; Religious worthip may not be given to lib 3 de Trin, Greature however fo holy, it being peculiar to God. But 6 10. Spearift teacheth contrary doctrin and fays that who forwer receives phet as a Prophet , shall have the reward of a Prophet; if by Ind igious worthip they mean Latria, or that supreme which is faith Flono. to God alone, we allow their dodrin; but if they take it rem tame that reverence which is due to any thing that is holy by quam relie dification, spiritual grace, caracter, or application to the fer- glosa pot-

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The Proteflam diftinand Religious applied by Miniflers to delude their king of fucb boly figns as vice funt habere.

\$. Ambros. fec. 10. Qui imaginem coronat 3m; peratoris, enique illum bonorat, cujus imaginem corona: uit; & qui statuam contempferit Im: peratoris, Imperatori enique fecisse videtur injuniam.

vice of God, we deny it. What do they think not only a Prophets and Apolities, whom the faithfull Religiously worthinped, and adored in the old and new Teltament, but of inanimate things, as the Temple, the Tabernacle, the Arck, the Propitiatory, the Cherubins, the Altar, the bread of propolition Sc. Nay, what do they think of themselves ? Doth not every Protestant Bilhop teach and inculcat to the people that he is their fairitual Father, and vpon that fcore expects they should kneel down to him and ask his bleffing? Do they not commend as Religious and devout fouls fuch as give them this respect ? Is not this a Religious worthip? There is not any of their Bilhops can pretend that so much ceremony is a civility due to their birth, but they attribute it to their spiritual dignity, and to their suppofed caracter of Episcopacy. We defire no other Kind of worthip be given to our Catholick canonized Biffiops, or to Images, then that which the Protestant Bishops claim as due to themselves, and to their pictures. And yet these men will needs have Popery to be Idolatry, becaus we worthip real fandity with the fame ceremony and respect, that they exact for miltaken Episcopacy.

SECT. V.

Miracles related by St Austin, St. Ambrose, St Gregory Nazianzen St. Epiphanius, St. Chrysostom, St. Hierom, St. Optatus, St. Bede, St Bernard, St. Anselm, and others in consirmation of praying to Saints, and worshiping of their Reliques; and of the Vertue of Holy water, of the Sacraments of Consirmation, Confession, and Extreme unclion.

3. Hierom, contra Vigi lam.



T. Flierom fayer the heretick Eunomius was the first that impugned the worthiping of Saints Reliques, whose error Vigilantius followed, and added an other against praying

aying to Saints. How ancient the worthip of Saints Reliques Eufeb. bist. we fee by the Epiltle of the Church of Swirms concerning lib 4.6.15. Martyrdom of St. Polycarpus , St. John Evangelists Disciple; hole reliks the Christians gathered (even after his body was burnt) th most fervent devotion. St. Ambrase gives many reasons why St. Ambrase

liques ought to be honored.

If you ask me, (faith he.) what do you honor in flesh con- fanctis Na. famed, and turned into dust ? I honor in the Mariyes fell the scarres that he received for Christ; I honor the memory of one that liveth by the perpetuity of his ver. Our decirin me; I honor ashes fanctified by the confession of our Lord; I honor in alhes the feeds of eternity : I honor the body that med by the taught me to love God, and to con:emn death for his fake. fame mira-And why should not Christians honor that body which the cles that con-Devils fear, ? &c. Finaly I honor a body that honored Christ, firm worship in the Iword, and is to reign with him in heaven. Thus St. Am of Saints, brafes Now to our Miracles.

St. Aufin (de Civit. Dei l. 22. c. 8.) telleth how that in Indulgences presence of him and others, a devout woman called Palladia, are commontho being fore diseased, and repairing for her health to the mo- by annexed nument of St. Seephen, as foon as the prayed to the Saint, fana to theje deverexit, the received health. And in the fame Chapter a little tions. efore he relates the like miraculous example of one Florentius of Hippo, and of Eucharius a Priest of Spain, as also of Ten infirm persons in his presence miraculously cured; and sundry dead estored to life. In the ninth book of his Confessions cap. 7. he telleth how the dead bodyes of St. Gervafius and Protafius were fter many years found vncorrupted; and that at their dead boies a blind man received his fight. A miracle (faith St. Austin) don at Millan (where the faid bodys lay) when I was there, great number of people being witnesses therof. St. Hierom recounteth in the life of St. Hilarion, how his dead body was after ten months found vncorrupted, yeilding forth a fragrant fmel. And St. Bede testifieth the same of St. Cuthbert 1. 4. hist. cap. 30.

St. Ambrose having had a revelation where the bodys of Eccez the

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S. Ambrof. ep. 85 ad Mar. foror. & fer. 93. de Inventione corporum S. Gervafij & Protafij : Ariani dicunt, mon Sunt Damonum Vera sormenta, fed filla & com. pofica ludi bria. S. Hierom. contra Vigilant cap. 4. In morem . Gentilium, impiorumque Porphyring & Eunomi has Praftigias .. D.emonum effe confingas & non Fere clamare Demon's, Sed simulare tormenta Oc. S. Chryfoft. in lib. contra Gentiles , Speaking of Babylas, fernentie nofire abunde faciunt fide, que quoti-

the Martyrs Se. Gervafins and Protafins lay , placed them with great folemnity in the Church, and they wrought many miracles, which he recounts; among others the Devils were tormented by the holy Reliques, and were forced to confess that their torments proceeded from the intercession of the Saints; but the Arrians, vexed to fee the Catholick faith confirmed by fuch misracles, endeavored to discredit them by faying the Devils were not really tormented, and that these were no true miracles, as Protestants say now of our Exorcisms; for which folly and ob-Amacy they were reprehended by St. Ambrofe, as Vigilantius for the fame reason is censured by Sa Hierom. In like manner ought the Centurists and other Protestants be condemned for discrediting the miracles which St. Chrysoftom, Theodoret, and Rufinus relate of St. Baltylas, which was, that after bringing of the body of the holy Martyr into the Temple of an Idol, the Idol case fed to fpeak, and therfore Iulian the Apoltata commanded the body should be removed from thence; The Centurists answer that the Devil was neither silenced nor frighted by the Saint, and presence of his Reliques; but seigned to bee overcome, to the end that superstition might encreas.

St. Gregory Nazionzen faith that St. Cypeiant Reliques are omnipotent to work miracles, if applied with faith, as experience doth flew: and (orat. 1. in Iulianum) he relateth how Gallar and Iulianus two Brethren, and Nephews to the Emperor Conflantine, joyning to build a famous Church over the Reliques of St. Mamani Martyr, the part which Gallas (a good Catholick) vadertook, went on most prosperously; but the part of Iulian (who was then perverted in his Indoment, and became afterwards the Apostata) could never a much as have the foundation layd, for that the earth, by continual and vausual earthquakes, did always cast from it self, and in a manner vomit forth

all that was layd in it by Iulianus.

And the reason was faither. Gregory Nazianzen, becaus the Martyrs are so linkt in charity, that St. Mamans would not be honored by him, who in time was to decry the worship of his Brethren.

frethren, and diffrace them. But the Centurists above cited say, that God hindred Julianus his sabrick to shew that he was not perfed with the superstitious worship of Martyrs; and yet they to not consider that he was pleased to let Gallus his sabrick proper. Such sopperles as these we must expect even from learned men that vindertake to maintain new opinions against the ancent doctrin of Gods Church, confirmed by evident miracles.

St. Anfelm whom Protestants commend, as one of the wordiest Prelats of the Church both for piety and learning, recountant in his book of the Miracles of our B. Lady this story.

The Devil (who out of his inveterat hatred, and enuy to n, feeks all means possible to ruin him) took human shape, nd put himself into the service of a Nobleman, with whose hur he did fo comply, as in a short time he was steward of his mily, and Master of his will: taking the advantage of this faor he perfuaded him to commit many mischiefs, and murthers; alking one day in the fields with some of his servants not much letter then himself, he abused a devout Priest, and carried him isoner to his Castle. At night the Priest signified to him that ee had a busines to impart to his Lordship, in which he was buch concerned, but it must be opened to him in presence all his fervants. He longing to know the busines commanded all his fervants should be called; and all appeared, the steward only excepted, who retired to his chamber, pretending he was hot well; and being pressed to come, answered, he could not fire: the Priest replyed to the Lord, that the stewards presence was absolutely necessary; wherupon other fervants were ordered, to bring him in their arms, he still counterfeiting the fick man. When the holy Priest did see him, he commanded, and conjured him in the name of Almighty God, to declare who he was, and to what end he had thrust himself into that Noblemans service. The fleward answered, and confessed he was the Devil, and that his end of ferving that man was, to procure his destruction and damnation, which he had long before effected, had not the B. Virgin interposed herself, and interceeded to God, for his Con-Ecccz

Martyribus eduntur miracula. Cent. 4. cap. 13. col 14.16 Nazianzen, Orat, in Cyprian. faub. Omnia potest pulvis Cy priani cum. fis de, ut sciunt bi qui ipfi experti funt, & miracula us que ad nos transmise-A miracle 10 confirm the Worship and the Mother.

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version. And wherfore did she intercede for him, sayd, the Prieff Why only for a certain Custom this wicked wretch had (replyed the Devil) dayly to honor her on his knees feven times both morning and evening, and as oft rehears the Angelical falutation; which devotion if, I could once have perfuaded him to omit, as J endeavored often, I had prefently killed him, and carryed his foul to hell : and having uttered this, faith Sr. Angelm, with hideous roaring and lightning he instantly disappeared. Then the Priest exhorted them all to penance, and Good life, and by Gods grace prevailed so much with the Nobleman, that he be-

came an exemplar and penitent Christian.

Fox Act and Mon, Edit. 1632. pag. 292.0 293.

I cannot omit to mention in this place a miracle of Sr. Thomas of Canterbury, that his professed enemy John Fox pickt out among 270. (he confesseth to have read) as the most incredible, not doubting therby to discredit the Saint, and all his miracles becaus they were wrought by God to confirm the Popes spiritual Iurisdiction, and Supremacy, as also the immunitys of the Roman Clergy, which St. Thomas maintained not only with his blood, but also with his pen , writing to King Henry the Second the letter which Fox fetts down, wherin he tells the King, if you be a Good and Catholick King, you are the Child of the Church, and not she Ruler of the Church. Sec. Then he brings the example of Aches, and Ozias Kings strucken with a Leprofy, and cast out of the house of the Lord, for viurping the Priesthood; and of Oza punished with death for touching the Arck : of Areadius the Emperor excommunicated by Pope Innecest for confenting to St. Chryfostoms deprivation, and banishment; of Theodofius an other Emperor excommunicated by St. Ambrofi. And concludes: Theu much have I shought Good to write to you my dear Lord Sec. But if you will not bear me, look, where I was wont before the Majefy of the Body of Christ to pray for you in abundance of tears and fights, there is the same place I will cry against you and say, Rise up Lord and judge my cause acc. But let's hear this miracle that Fox did choos out of 270. to demonstrat the vanity of all the rest, collected by a Monk of Canterbury.

In

In the fourth book of this fabulous Author (faith Fox) in the third Chapter, a miracle is there contained of a cero Countreyman of Bedfordsbire in Kings Weston, whose name Climardus, which Climardus in his drunkeness, (Fox would de have it that the the poor fellow was drunk) breaking into other mans house, which was his debter, took out of his house great whetstone, and a pair of hedging gloves. The other paring this value not fufficient for his condemnation (by the ncell of the Town Clerck) entred an action of felony against for other things befides, as for stealing his wimble, his ax, is net, and other Clother. Wherupon Cliwardus being had to the e of Bedford, and afterwards condemned for the same, was deed to have both his eyes put out, and his privy members at off. Which punishment by the malice of his adversary being scuted vpon him, he lying in great danger of death by bleeding, councelled to make his prayer to this Thomas of Canterbury. Which don, there appeared one to him by night, in white aprel, bidding him to watch and pray, and put his trust in God, dour Lady, and holy St. Thomas. Omitting the rest of John for his tedious narration and glosses, the conclusion was, that poor man was reftored to perfect health and fight; and in way to St. Thomas (faith Fox) was first received at London with joy, of the Bishop of Durham; who then sending to the largers of Bedford for the truth of the matter, received from them in letters testimonial, wherin the Cittizens there confirmed wit to the Bilhop, then to the Convent of Canterbury the relaon of this to be as hath bin told. Thus Fox, who faith, that he Monk Author of this work of 270. miracles, lived and was Monk in St. Thomas his own days; and by confequence could write only the miratles of his own time which came to 270.

For my part, J do not see what Fox could find or fancy in this miracle to make it incredible. He consessed it was examined by a grave Bishop, and testified by the whole Corporation of lastered at that very time when it was don; it was a matter of fact easily discernable, they who had seen the cruelty, were with

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nesses of the cure they could not be mistaken, neither could the have any defign in deceiving others by a fals juformation neith durft they or the Monk who writ the story, venter to abuse whole Kingdom with fuch an imposture that could not be lo concealed, or annunished. So that this being the miracle where Fox did fix, to difgrace all the rest, as also Se. Thomas his fand ty; I shall believe them all to be as authentick as any miracle need to be; and as that which both in the French and English profane and Ecclefiasticall Histories, is recorded, of the King of France his pilgrimage to St. Thomas his Shrine in Conserbury, for the recovery of his fon Philips health; in what despair the Father and all France were of his life by human remedies, is erident by his vindertaking fo vinufual and dangerous a Tourney, as it was for a King, to put himself into the hands of his reconciled enemy, and of so powerfull a Monarch as K. Henry a. But God that would have all the world take notice of St. Thomship glory, and of the justice of his cause, disposed so things, that the most Christian King and Kingdom should be beholding to him for the life of the Heir apparent of the crown, who immediatly recovered, and the King (to shew his gratitude for so great a benefit) did give many Lands and privileges in France to the Monks of Conterbury; all this was don in the years 179, and but nine years after his Canonization.

Miracles of Holy water.

S. Bafil, de Spirit, S.c.27 Alexan. 1.

T. Pafil restricts that the vie and blessing of holy waters an Apostolical tradition; neither can it be denyed if we consider these words of St. Alexander Pope, who but 30, years after St. Peter governed the Church. We bless water sprinkled with salt for the people, that all being sprinkled with it, may be sanctified and purified: which thing also we ordain as to be don of all Priests. For if the ashes of an Heiser being sprinkled with blood, did sanctify and cleans the people, much more water sprinkled with salt, and consecrated with divin grayers doth sanctify

Hebr. 9. 13.

and cleans the people Andrer by fair prinkled by Hole profer, the barrenes of the water was needed, how much he fame fate being conferrated with them brayers, taketh as barrenes of human things, and unconferrated which and cleanfest and pargerly, and multiplieth other men from the craftines of the ear Ghote For if by ag of the fremm of the gamene of our Taylor we do not but this she differed were cured, now much more by the of his hote words or his elements coincer and by which de Sacr. c. 5. Gays of holy water, the fame is applied by the accient 3. to look Out holy bread holy Callells, holy Athes, ins. seco Thesidores had my 2 307 felleth that Mar folwed incharaments by prinkling of hory water which 17. chil. 50 th Doodores the Develope maurific the vertue of the Serm. 9 do discussed allowed the report made of Santi Sib. access Palladium before many the case of the santi Sib. Reception A superstant part of the memorable diffraction of the con-Charcherights Read Buchus Signature, Sup. C. S. Est. positione control barress bloom to page of the Rest Relationship of the made tractive by enthantments, and from borning by with heralt) ested for water, or world of tags produced made the flight of the Cross upon it, put his Namenth published pletted water, Taying 7% the name of Namenth published platter criedfield, let there be derived the football of the published the water in his hand, from the manual the troots don't be water in his hand, from everal enchanced Paranetts with it of hijotara fant in inder, organished, One God there is subd helper she Christian was a guita was I guidant and conti Ffff. Epiphania

S. Clem. lib. 8. Conft. cap 35. Dion de Ec. def bier cap de Baştifino. Cyril. Cares cb. 3. Cypr. lib. 1. epift. 12. initiant, cap. Epoph. bar.

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Rightson ched in the precedent, and relates in other marked don by least, upon a potated man. Lefest, faith he chat the done took water in any bands, blaffed a with the figure the Crots, beligialised the range, man with it, commanded the Devil in the name of IESUS to be goo, and the pollelled parry was cured. This miracle (faith Epiphanius) the Lewe knew, and great all there was of its fome layd Lefester had opened the Gas copylations, and finding there the wave of God writ, did the wonder by force of the name; it was true he did the miracle, but not as the level imagined. Thus St. Responses.

Of our Catholist Churches levere inquiry; difference, and punishment of Counterfeits in this kind, and all other facts of miracles, our Advertises give tellimony; fee Officialers epitom, Centur, 10, pag. 32. And the book intimized Two Tenanties, the fift is layed the layer of the layer o

tur. In page 22. And the back internet of the last of the last of Forest of The feeder of Melfe fee, also of tale mirrors wher with Mary at the feeder of Melfe fee, also of tale mirrors wher with Mary at the feeder of Melfe fee to be described in Links, deceived very many, and was discovered and constanted. Englished and printed 1900. And see in the Addition in the end of that book, an other like discovery and miniment in Senis of one Father. Lee, See also diten an other Discovery of submirrors are for feeder. Lee, See also diten an other Discovery of submirrors are for feeder of the controlled Bishops and Inquisture are for from contriving and conceding such practises of the state publish and punish them with extreme rigor. And this our successive in publishing last maracles is the only evidence Brosslante have to fay, that the true maracles are falls for thus they largest against us; such a Num, or France maracles and revelations were falls, a appeared by our own discoveryland punishment of the chear; theriore we have reason to subsect that notes are true I where it oblimacy did not prevail with them more than restor, they should have interreed, and believed the quite company renduction. Madee Luss is the soft on the subsect of the soft of the chould be substituted in the substitution of our line King Charles, has if he did not receive a Rossey Catholick, he chould be the soft on prevail with them more than predictions. He chould be the soft on prevail with them more than predictions in the continual continual.

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Seing Protestants with Doctor Tailor, value so much the mony and faith of St. Bernard, let them fee how he conall their opinions against the Roman Catholick faith crefys in the Perobasians, Henricians, and Apostolici, and Those they will acknowledge their error, in not tolerating crys SA Hernard, doth relate in the life of St. Malachias (whole Doctor Taylor is not, either in caracter or Doctrin) that d a lumarick child in confirming him with the facred unclion. made (faith Holinshead) feen and confessed by many bundreds and therupon blown through the world. St. Optatus contra Donarifles) reporterh how the heretick threw out the window (ampulsam Chrismanis) a viall of Chrisme, hooyl, to the intent to break it, the which being stayd by an is head, God preferred, and did light fafe among the sto-

T is written (Ad. 19. 18.) that many of those (primiti Miracle of the Sacrament of Extreme Duction.

B the Sacrament of Baleeme onchion St. Auftin giveth this Serm. 215. tellimony So often as any infirmity chanceth , let him da temp. that is act received the body and blood of Chrift ; and hat lee him amoint his body o that that which is written a quity he may be accomplished in him. Is any fick ? let bill in the Priefts, and let them pray over bim, amounting bim with The same of our Lord. And the prayer of faith shall fave the gedro into in 3d od of bird in a claim of il dled bird into durke

Fidoubt Doctor Paylor and his prelatick Convocation will mallow in the controverty of Bureing Vation, the tellimony Maltaly to be as pieus as they did in the former of Confirma and myou ask the cause, they can give no other, but that their frapacy is more for much concerned in maintaining extreme Confirmation | We Shall norwithflanding | relate world grand Sci Malathia work and defire Doctor to let us know why he thinks the relimony of one, and medi Ffff3

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the example of the other to be more credibles, and imitable in the point of Episcopacy, then in other articles of Christian do-Ctrin. A noble man (faith St. Bernard in vita Malachine) dwalled ctrin. A noble man (latth St. Bernard in vice Malachiae) dwelled neere the Monastery of Benchor, whose wife being cick, dealachies we requested to another which was deserved till morning; oftenwards in subsence of the successful made that the was dead, be was greatly breakled at mind, imputing the fall to himselfe, that the dyed defranced of the great of the Sacrament, and lifting up his bands to heaven says. I whech there o Lord (Gre.) what more i, the that was dead again and be greatly the of Lord (Gre.) what more i, the that was dead again be only (Gre.) and Malachiae giving thrush pressed Godment moments by Knowing sint to be remitted in this Sacrament and Woodstuw will be

Miracles of the Sacrament of Confession

Hom. 49. tp. 50.cap.3 50.cap. 4. S 54

Mat. 18. ¥8.

lean, 20-13.

T is written (Act. 19. 18.) that many of those (primitive Christian) that believed came confession and declaring their deeds. Therfore St. Aufin fayth to some who than it not necessary to confes their line to Priests Dollar pe fuch at is don in the Church, that the Church and pray you. Let no man fay within himself I do it in fectoric I do to before God alone a God who perdoneth men in interest that I do in my heart. Was in therfore fayed in vain a methodogreer you shall less in earth, shall be lagfed in Harrier & Wert the kept given to the Church of God in vain? Do we fruffer the Charles of God? Do we fruffer the words of Christ Do we produce produce of God? Do we fruffer the words of Christ Do we produce produce on that which he denverted Do we for the words of the control of the contr on that which he denyeth? Do we decrive won? And in for their alvation, if they confess theire fine to God alone, votor whom nothing is hidden, and every mans conference lieth open to For they will not, or they are affained, or they differ no shew themfolives was Priests: Whom yet our Lord hath by Moydes and dained to differ between leper and lepen Has I will got have thee decrived with this opinion, and be affained therby to confede them was the Vice court of the fels them voto the Vice geres of our Lord, either linguishing with ! thamconfishes, or stiffnecked with indignation. For, of reason in the manner must we admit him for our Judge, which our Lord and not distant to be his Vicar.

S. Cyprise faith, I befeech you my brethren, every one to enfets his fin whilst yet bethat finneth remaineth in this world, hill his confession may be admitted, whilst every mans satisfation and remission given by the Priests, is acceptable vato our

See Basil the great faith, It is judged necessary that fins be effed voto those to whom is committed the dispensation of mysteries of God: for so the very penitents of ancient times found to have confessed their fins vnto holy men. Sundry icles wrought by God to confirm our Catholick doctrin of Sacrament of Confession every one may read in foames Cliun grad. 4 in S. Petrus Damian in ep, ad Defiderium. In Petrus mias, lib. 1. de Mirac. cap. 3. 4. 5. 6 6. J will relate one or out of S. Bede, of whom Fox (pag. 165.) fayes; As touthe holines and integrity of his life it is not to be doubted: faith of his learning (ibid.) fo notable and famous was the ming of Bede, that the Church of Rome both stood in need his help, and also required the same, about the discussing of min controversies apperaining to learning. Moreover the whole Church at that tyme , gave him the mastery in Judgment and welder of the boly Scriptures. And yet this holy Man who was Mafter in all learning, and Scripture, in his history of the sch of England recounts Miracles either feen by himfelf, to credibly reported that he (being of fo found a Judgment For confesseth) beleived and writ them for authentik, to conevery point of our doctrin wherin we differ from Protents. Let us hear one of Confession.

In the time of Cowede (faith Sr. Bede. 1. 5. c. 14. hift.) the reigned after King Edition, there was a certain Captain in year favor with the King, for his valor, but careles of his foul. Wherfore the King often admonished him to make humble confilion of his fans, and amend his life, least by deaths fadain prevent

De laps. Tide ep. 10 8 45. Quast 288. in reg. breb. vide quaft. 219. & inep. 3. can ad Amphil. can. 78. St. Bedes belines and great learing acknow ledged by lobn Fax: as also his excellency in the knowledge of Scripture, and yet benever had the least firmple that wuship of Images Was Idolatry, or that any point of Popery was cuminary to Scripture, him (elf ha-Ving bin a projeffed Popub Monk, and confiffed by Protestats to be a great Same tion

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tion he might loos time of repentance; but he, not withfland ding this gentle admonition of his Souveraign a deferred his confession. In the mean time being visited with sicknes, the King came to his Chamber (for he loued him tenderly) and exhorted him that at the least now he would confess before he dieds No, quoth he, I will not be confessed now, but when I am well recovered I will, least if I should now do it, my fellow would fay that I did that for feare of death, which I did not in health. When the King came the next day to vifit him, and give him good councel, he cryed out incontinent, with a pit and lamentable voice, faying : Alas, what mean you Sir, why on you bither? you are not able to do me any good. The King answered, fay not fo, fee ye play the wife mans part. Nay, faith he find not room, but I have here before mone eyes a wicked confisence all wounded a mangled. , And what is the marter , fayd the King; & little be-, fore you came, quoth he., two beautifull your men came in and fate down by me, one at my head, the other at my feet; and one of them took a fine book out of his bolom but litte in quantity, and gave it me to read : In the which when I bo ked a litle while, I found all the good deeds that ever I had ,, don fair written ; and God knoweth they were few in aum ,, ber, and little in effect when I had don, they took the book so about me a whole legion of wicked foiries, and belieged the Then he that for his foul face and highest mer within. feat appeared to be greated among them, taking out to n book terrible to all mens fight , warmenfurable for greatnes: , and for weight importable, commanded one of his black all the enormous describble fins that ever I had commisted, not , only in word and deed , but also in thought , written there " in great black letters: and he faid to the two faire young men , that fate by me, why fit you here, knowing most certainly that this fellow is ours I They answered, True it is, take him and lead him eway to the bottomids pir of damnation; and with that they vanished away. Immediatly two wicked spirits having they consisted away. Immediatly two wicked spirits having they profige in their hands; role vp., and struck me one in the bead and the other in the fole of my feet, the which now with great torinent and my with creep vp into the bowels, and other internal parts of my body, and when they meet to getter. I find dy, and be drawn bened by the Devils into Hell introduct redempition. Thus spake that militable man lying in another edempition, and so dyed out of hand. It is evident think S: Hell. They had not these visions for his own size, whom they availed nothing at all, but for other men, who mowing his limitable end might be unfilled to differe, and prolong the time of Resembles, while they have opportunity until least the lamination in salaram manner to have a prolong the time of Resembles, while they have opportunity

In the next Chapter (tab. 13. 15.) S. Bell tell of an eller dishied for differing his confession, thus. I'm felf (facts Bede) Kons a Religious into (whom would to God 2 had never known) placed his a good and hamous Whomery, notwith handing he himself, was infamous for his level be havior, and lots life. I could tell his name also, if it were worth the telhis This man was earnefully rebuiled of his breithren and Sutriors of the Monattery of for his enormities and exhorted of a better trade of the but all in vain, but But is men be when the try He shall have some of he out active water by therebase, land vain want to will be bell force that man cing now fruck with a very faint differ, and brought to remity called at the Convent about him, and with much mentation and thep fight, like a man already datamed, began declare wind them? that he faw hell gates open , and the levil drouned in a deep dungeon therof and Gaphas and the whole riblement that part Christ to death, cast in flaming fier hard by him wind near to them 10 O miterable and wretched in that I am ; faid he) I fee a place of eternall perdition prered for me unThe brethen hearing their words words orted him burnefily to repens and be forry for his fins while he was yet alive. Gggg Then

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Then he (brought to extreme despair) answered, he no There is no time for me to amend my former life especially leing I perceive my judgment is past, and fully completted a ready. With these words he dyed without necessing the secretary of the state of the farmost perceive of all the Abby; not one of all the whole Convent dutil Say Mais for his lout, nor ling Plaims, not once say, our Pass make for him. This chanced of lare in the Country of the Bernamy (Northumberland) and was blazed all the Country over; so, that it stired up many to make quick Confession of their finful acts, and not to take days with God. Which God gran it may work also in such as shall read this present story. Hitherto St. Reds, who lived above nine hundred years ago.

Thus much of ancient miracles in confirmation of Popery.

fome whereof were feen, others to vadoubtedly beleived by the greatest Saints and Doctors of Gods Church a that they judged them worthy of being recorded in their writings, to the end positivity might, by giving them credit, rate for divin the doctors which they confirmed. We do not recurring the greating Fathers and times for miracles, out of any want of the file in our days; every where now fome are fo while, that only foolish Athersm, for obstinacy can deny their supernaturality; we mention the appear miracles and Fathers for two reasons, as To prove that our doctrin is the same, with theirs, and confirmed by the like miracles. 1. To convict our Advertures of obstinacy by their denial, or contempt of the teltimony of the holy Doctors and Catholick Church in such things as their spirit doth not sancy and yet they do admit the same teltimony as sufficient and Obligatory in such points of Christianity, as themselves think necessary or convenient for their own reformations; and interpretations of Scripture. It is ridiculous to see how Calvin (ex. gr.) preffeth and wresteth the authority of S. Austra for some parts of his doctrin, and how he sleightes the same when that holy Doctor speaks against its. To draw St. Austra (such Calvin) in his own against treewills I will relate St. Austra (such Calvin) in his own

The obflina
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cy of Calvin
Calvin I. a.
3nft. 6. 3.

I and then specieth his words thus: Priman fulfy libertures was primary sufficient make suspected and puffy becare. Where we specied in the place of our happines in heaven where we not be able to fin, and preferres it before the liberty Adam in Paradife of being able not to fin : his words are, Prin and voluntaire and soffe precione, movissima erit males major, three Prime manufaction according Calvin corrups, the infleed of Sa Auftin Novigent, he puts in, miles then out one, with many other words which made clear St. Anding hand meaning of the liberry we thall have in heaven; but Calhes him feels of our liberry here voon earth; and is so inres to reprehend grievoully the Maffet of the Sentences illewing So Auffind fence according to the text. But when gliss authority is orged against him in favor of the Maji for the dead, and Purgatory, and particularly how careful and to have Mass fayd for the foul of his Mother Sr. Monica silved him at her death, to remember her in his Sacrifica Alter Galvin faith, it was but an old writes requel which tivat affection would have the fame approved by others.

As Calvin Luber and all, the fault Protestant Reformers con-

As Calvin Linber and all, the first Protestant Reformers communities to Catholick Churches authority in matters of doctrination it is contrary to their new interpretations, and extravagant the of Scripture, so do they and their Successors in that of mindes of Scripture, so do they and their Successors in that of mindes of Scripture, so do they and their Successors in that of mindes of any Miracles be recounted that confirm the mysteries which Protestants reject; though delivered by the same Author, and in the same book; they must needs be all uses tales, not ally examined acc. And yet the foolish and falls stories of such a statick and cracks braind fellow as tobal Fox was known to be and his Acts and Monuments shew him to have bin, are credited by persons that have no other ground to believe his fables and fallies but their education in Protestancy!, and aversion to Porey at the lies and simple storyes must pass for a true Ecclesiated Mistory, norwithstanding that they are contradicted by all the Histories of the world; and that many of his Martyrs were

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Elezbarbesievech in me the Workes shit Lin, be boat do, and greater:loan. 84.12.10 languain eda adi to casen Engleb Hi but printed 2576.1111 Secreptor. Park I bis 35 referred isdict signive mb presy and meds

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He shat believeth in me the Workes shat I do, be shall do, and greater: loan. 14. 12. In the marginal notes of the English Bi ble printed 1576. it is therupon fayd, This is referred to the whole bo dy of the Church, in whom this vertuedoth shine for ever.

found, following their smales, after that he haddefelihed their formens, and deaths very particularly, and pathematy, his migraces in configuration, at proteining, (and individual who shole look) are for individual, that I admire tome Proteiner zealor, if they would have the reformation be thought a Religion, do not inported have the reformation be thought a Religion, do not inported have the reformation building, whom at his other final ter he had him eated, or very of fitting when at his other time a multitude of German Clowins, debauched Clorgy men, and libertus, empress hather actionations, is being to indulgent to liberty, fentuality, and vice and that also Billion of Remeand other Catholick Englage Centures, did not floo the violant murand Torrent of their pervessibilitations. He makes desires involutions, Merchants Expounders of the Apocalysis and not to feen partial, how himself was made a tool by reveloping.

But in fleet of supporting or correcting Founds had he and Monuments, the Proteinant Clorgy have reprinted that book divers times fines he death, with new community branding to have one, and lew privat families will endure the work of fingreting families, and though the Bilhops know of fingreting families will endure the work of fingreting families will endure the work of fingreting families.

one, and rew privat families will endure the west of forgrest a forgrest at forgrest at treasure. And though the Bishops know it is not only a very ablard piece, but also the chief thing that makes Punnathism, and Presbytery spread and so popular in Angland, we sho caus it persuades the simple and vulgar force, that Ropers is adolarly they countenance a book to president to themselves in Our. Catholics miracles are of a different nature, and not felated by such lying foolish follows as Fox, but by the greatest Sains, and wifest men of Goods Church; men to make element for their versue, learning, and judgment that Protestants themselves are allianted to vinderwhite their resumony measures of fastional of a forger) ought to believe them in matters of fastion intend to believe any thing at all that is not mentioned partitioned intend to believe any thing at all that is not mentioned partitions. intend to believe any thing at all that is not mentioned particularly in Scripture: I say particularly because Christ our Savious afforced at in generals (as our Advertures counted), that metacles thought controls fround continue in the Church forever, as figns of the true boli The (Marc. 16. 20. Ioan. 14. 12, 2 Cor, 12. 12.

nion of the Church; indipulsion ad Trest varished with the death, and for want of posterity less were living after her long have fayd as much as I think necessary for the information and infitraction of fuch Proteffants as defire to know the truth. Fant do not find my confcience guilty of any one fallification this whole Treatife : And truly it were a great abfurdity in commit wittingly, that crime which I fo much cry down others Such militakes as have creps into the printed book, will ope whe attributed to the Printer , or Transcriber : I am fure have bin to diligent in examining the quotations and affertions o and con the Catholick saufe that want of care cannot be oband if there be no wast of fufficiency in the work, that imendation is not due to me . but to the goodner and evince of the cause I maintain. For what acutenes of wit is remilit to defend a Religion that never was impugned but by perfor lead and vareafonable, that at the very first appearance scheir opposition; they were condemned as hereticks by the whole fible Church that then was & What profundity of judgment can thought necessary to demonstrat that the ancient primitive leter and sense of Scripture ought to be preferred before the Devils nerpretation therofembraced by Lather; or before any new Canon of the like debauched fryers and Priefts & What little terning is not more then fufficient to differer so pelpable frauds al fallifications as the Protestant Writers practife, to make their Reformations feem agreable, to Gods word i What Erudition is mean that doth not furpals the history of one age or of Prothey sa Religion fo lately fixing up, and rayled from the pride, abition, liberty, and lewdies of the first reformers to and cond to the Northern parts of this least part of the world? How in fuch a Religion be Catholick either in length of time, extent Territories or Conversion of Nations ? by bate , amonth I givib its some that for the space of 100 years England hath bin nd is flor to fee fuch gross errors; but this misfortune was testioned by their fondnes of Q: Elizabeth; to make good her tile to the Crawn they separated themselves from the commu-Gggg3 Crown

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nion of the Church; and when her interest vanished with her death, and for want of posterity, few were living after her long reign, that observed the motives of her reformation; most E glithmen beleived the changes the made, had no relation to his illegitimacy, but proceeded from pure zeal of the Ghospell. Her new Clergy both then, and everfince, have endeavored to confirm the people in that perfusion, by fallifying Scripture, Councells, and Fathers; but the discovery of the frauds, and the prisciples of Protestancy practifed against the late innocent King, have opend the eyes of many to differn the flaws of the Reformation, and the fallacies of their own education; And now that it is a much the concern of the whole Nation to tolerat the Roman Catholick faith, as it was Q. Elizabeths interest to change protellancy , I doubt not but that every particular persons ease in the addition of a revenue to the publick, will excite both confcience and curiofity to examin, whether the prelatick Religion and Clergy of England , have not more of human invention, then of divin inflitution ? And if after poruling this Treatile, and propoling the arguments and infrances therof to their learned Ministery, no satisfactory answer can be given to the particulars wherwith their doctrin and function is charged, to what purpose should men continue in militakes fo damnable to the fout, and dangerous to the flate Pronuncialist mode som and a second

But if the Protestant Clergy can divert the Layty from entertaining any thoughts of curiofity, or scruptes of conscience in order to the examination of this matter of so great importance, and can make them believe that K. Henry 8. pattern to the Ballon was a just cause to introduce the Reformation, and to assume the Supremacy; at that the Earle of Hartfords ambition of being absolutly Protector of England, (quite contrary to K. Henry 8. Testament, and to his own Oath of not affuring any power above his Collegues and Tutors of K. Edward 6.) was a divin inspiration to bring in Zuinglius his Sacramentarian Religion into the Realm; or that the Duke of Northumberlands poyloning the yong King, and excluding the next and lawfull beins from the

Crown,

Crown to conferr it voon his own own fon and the Lady Inne (presending therby to promote his new Zuinglian Ghofpell) the work of the holy Ghoft & Or that Q. Elizabeths murof the Q of Scots, and her Parliaments Decrees and endeaers to preferr any natural iffue of her body to this Empire, beore the legitimat and immediat Fleirs, the Stevards (and therby continue her prelatick Protestancy) were things lawfull accoring to the principles of Christianity , and Catholick faith ; If e Protestant Clergy I say can perfuade the layey, that all this s lawfull, and agreable to the doctrin which Christ and his Scots, dedipostles did preach, either they have an abundance of wit, or ey that believe them very litle judgment. The period bus a mid A great wit maintained that they may as well make Mahomets

leren a plaufible Religion in England, and gain therby as great re-

wes as they do by their Refermation, and Protestant Scripture, therof neither the Canon, letter, or fenfe is that which God deliered to his Church, as heretofore bath bin proved. I do nor fleak irallery (fayd the gentlemen) but feriously, when I say that men ho believe the Protestant Religion to be true, may be induced the fame persons and the like reasons, to believe that Mabesilme is the true Religion. This hath also bin folidly proved by Doctor Reynolds in his Calvine-Tursifmus and by others also when they demonstrat that Calvinism and Turcism agree in the rincipall points; and every one knows that the doctrin of the 39. sicles, of the Church of England, is the quintelfence of Cala doctrin , and was by him applauded , though he faid that as to Point of disciplin) there were many tolerable fosteries in in that Church and Lyturgy. But let us purfue the Gentlemans stallel of Mahomet and his doctrin, with our English Refor-

is and their doctrin, and we shall plainly fee, that there is as

nuch reason to believe Mahometism, as prelatick Protestancy; and

that both these Religious were planted, and propagated by the

ne means; nay that it is more to be admired how our Couneymen became Protestants, then the Arabians, or Armenians tame Turcks. When Mahimer began to preach his doctrin in

See Mr. Vaal in his book of the life and death of the Queen of cated fo K.

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Part 2 A discourfe with Mgana Dan, Oneale in Flanders,

A paralel ber Ween Mahometifm and Protestancy,

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the East , Christianity (there) was fo discredited ; (by being divided into fects, and into fo many herefies of Arians, Manichees, Neltorians &co.) that men were disposed (by that diversify of opinions) to follow any new Religions: especialy that of Mahomet, because he borrowed fomething from every Soft; and as the 39. Articles of the Church of England agree in fome fundamental points with Catholicks, and also with hereticks. Mahomet agreeth in the worthip of one God wish lews and Chi hians; and in the doctrin and worthip of Christ, he comes a neer to Christianity as most Arisis, and Nestoriam, or the Antitrinitarian Protestants of Hungary, Poland &c. nay as Bp. Mon ton , and fome other Prelations. But when Lieber in Cormany and Crammer in England began Protestancy; all the west and Latin Church agreed in the Roman Catholick faith , no other Reb. gion was regarded; and the remnants of Wickleff and Has , were hiffed out of the world a be leaft were working to confiderable any where, as the above mentioned herelies had bird in the East, when Mahomer began there to preach his Alexandre that if he refy , or apostacy can have any excise, Mahomenta in in beg aing was more excumble them Protestancy, by reason of the more considerable divisions that then were among Christians in matter of dectrin, then when Lurber began his Reformation without id

met granted Christians aba
Thord of God and hit fors ben mishall: a Chanton and confessed of the Virgin Mary by Dersue of the boly Ghost.

had as good grounds to reject what he did not farcy of the letter and ferife theret, as Protestants have to be chooses of their own Canon, and interpretation. Mahomet gives as many rules of Morality as Protestants; and though he allows of many wives, Protestants do the same; with this only difference; that Mahomet says tis lawfull to keep many at once a Protestants say you must keep but one at a time it and that you cannot have the variety of wives men so much defire, without the formaticy of a divorce; how little is requisit for the validity and legality of Protestant divorces, we have proved heretofore by the authority and principles of the fight Resonants, and the dayly practices of their Successors.

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fatting, praying abltaining from wine ce, then Protestancy, and became both agree in the incoherency, and abstractive of their analyses, both also agree in placing, propagating, and defending their doctrin not by miracles, or rational arguments, but by any and languinary status. And this is the reason why Catholist are as lute permitted to dispute, ar reason why Catholist are as lute permitted to dispute, ar reason for the Roman teligion in these Kingdoms, a Christians in Turky; and Priests and much perfected for writing books of Couroversies, as much actioners and severely punished. Thus much as to the partial of both doctrins.

But If we compare their perions; or vertues, we shall find the Malionner was an bonester man, and deserved more credit the Lister, Galein, Crommer, or any of the first Protestant Reminists I for never was baptized; at least never professed any Reminists I for never was baptized; at least never professed any Reminist, which is composed its own, with the halp of an drien with the faith, which afterwards they renounced, pretending that Galein, which afterwards they renounced, pretending that Galein, which afterwards they renounced, pretending that Galein, which and instruct for many ages; and president to be that an instruction of their betters in surning, vertue, and judgment abtually submitted, as vino the true Catholicia and themselves also had embraced as such, with their ride and such prevailed against their conscience. Maloone married Widdow, and had mide no voice not to marry, the first Reference married Niture, and themselves also were voaries, Calonin and corrects, then their; having lived in adultery with a Gentlewann of Minner, that left his hashand at Lanjanna to enjoy calone. Company at Gentlewann is having lived in adultery with a Gentlewann of Minner, that left his hashand at Lanjanna to enjoy calone. Company at Gentlewann is having lived in adultery with a Gentlewann of Minner, that left his hashand at Lanjanna to enjoy calone. Company at Gentlewann is having lived in adultery with a Gentlewann called linner Borroman Lord of Fallaile; in so much the first with the Lady Jollands of Everille, wife to a fickle Nobleman called linner Borroman Lord of Fallaile; in so much the perfusaded her husband to leave Genesis, and go to Lanjanna, there she revealed the whole matter. Mahomet its true was a Chent, but a more cunning cheat their Lutter, Caloni, or Crommer.

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Sec. for by his Dove or fitte of the falling fickness he made people dec. for by his Dove, or fitts of the falling lickness he made people believe that the holy Gholt appeared and inspired to him the Aleman but the Protestant Reformers had not so much to show for their new doctrin; Canon, Translations, and their new sense of Scripture. Mathemat was constant to his principles; the Protessam Parliament and Reformers were as changable as the times, and humors of the giddy people; and therfore may with more reason their the Turks give the Moon crescent for the Crest of their Religions as Catholicks do the Crass, there in England they changed with Herry 8, the Roman faith for Arricles of Religions decided by the Kany Marchy. At soon as he dived they changed devised by the Kange Majely. As foon as he dyed they changed that faith into Zuanglianism, to comply with the Protector Somerthat faith into Zumglianism, so comply with the Protector Semife is within two or three years after they changed Zumglianism
into Calvinanism, at the fuit of Calvin, and reformed the Litingy
accordingly. After K. Edward 6. death they returned with 9. May
to the old furth. With O. Elizabeth they reftored the new, but
with fome alterations. When K. Tasses succeeded they changed
their Translations of Scripture and other things. In K. Charles s.
time, prelanck Protestancy, was pulled down by Presbytery, this
by Independency & Prolatick Protestancy being restored again
by K. Charles 2. the formes of Ordination (wherupon depend
the validity of the prelatick Ministery, Church, and Sacraments)
were not thought sufficient, and therfore are now changed into
more Catholick forms; and thereby all is left doubtfull, and changeable; for if the Church of England acknowledgeth to have ersed in a thing of to great importance, what affurance can it have
of not erring in all the rest is in a word, Protestants in this one of not erring in all the rest ! In a word, Protestants in this one Kingdom, and in this one age, have made more changes of Religions, then Mahametans in the sen ages they have continued,

and in the greatest part of the world which they have conquered.

These things masurely considered, makes Mahomerism, as probable a Religion as the best kind of Protestancy, and therefore it would be no great wonder, if they who believe the Protestant and Presaick Clergy, and take their word and fancies for true Scripture and Christianny, should after their belief ypon the

inge of that Glergys tellimony; (acknowledging that hitherto had bin militaten; (which they may could at any time ind the Turks have the true faith, for that they reject all fuch ooks of Scripture ; as any Christians ever doubted of and as hwfully as the pretended apongpha, are rejected by Proteits vpon the same ground) and likewise believe all Protestant andamental points necessary for salvation of feing they believe of christ as much as Arians, Socioians, and Chillingworth with his of of wire; nay as much as the modern and modern Prelatick iters, who fey, that it is dufficient to believe Christis the word d for of God, which Makower never denyed. If any Mahunan Brince could pretend a title to this British Morarchy th probability of prevailing) why may not we think he would d the Protesting Glergy as ready to comply with his Religion therby to focure their own, and promote his interest) as they specially to change the Catholiek and legal Religion which as professed in Q. Maries time, for complying with Q. Elizante, and fortifying her weak title against the legitimat and visuals and fortifying her weak title against the legitimat and visuals. doubted Heirs? All things weighed, there is less difference beween Mahumerian and prelatick protestancy, then between prestick Protestancy and Popery's for that Popery and Protestancy only in the name of Obriftianity in the motive and manner of faith, they differ, and in the ground therefees also in the Canon, letter, and Scale of Scripture; but Mahumetism and Protency though they agree not in the letter of Scripture, (Protestants admitting into their Canon more books therof then the Turks) et they both since in the rule of Religions (though not in the plication ,) as also in the rule wherby their Canon and sense of Scripture is different, which is revery mans private judgment in controverted matters; in that point which is insecontroverted (to wit, one Deity) the confine and concurrence of the generainy of the world, or evident reason, is the foundation as well of Mahumetilin as of protestancy; as also in the point of the immortality of the foul. Therfore I fee no impossibility or impro-Hahha -bability

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balality (faid this great wife); why Malasserife may not in time be imade the Beligion of their Nations, without violating the principles, or altering the grounds of Protestancy; and the pre-latick Clergy he as much applauded; and rewarded for the one change as for the others. The greatest obstacle is, that no Mishaumean Prince can pretend a cirle (even such as Qr Planslate was) to the Grown.

God almighty deliver us from so great evils, and open the eyes of them that do not seathe precipies whereants their souls are led by such principles and grant the learned prelatick Clergy grade to prefer much before failshood, considered before conveniency, and etemity before the see days much they are to enjoy Benefices, and Bishopriels. But in case they do not so seating the Protestant Layty will have so much curiosity as so examine whether it be possible that so many Carbolick Authors is have written hooks of Controvensies; should down and distributions, quoting the very place and pages where they are so be found; aftirming that without such pages where they are so be found; aftirming that without such pages where they are so be found; aftirming that without such pages where they are so be found; aftirming that without such pages where they are so be switched and whese, a carrait man of such grievous crimes without hops of any hence, or profit to our selves, but rather with a certainty of an immediat discovery of our imposition.

If this one thing be maturely considered, the Pretestant Layty and where volcaring that very considered, the Pretestant Layty.

If this one thing be maturely confidered, the Preschant Layer and wheir volcarmed Clergy that rely formuch voon the fufficiency and fincerity of Commer; Jenel, Fon, Marine, Andrew, Whitely, Full, Perkin Fiber, Land, Address, Chillegowith, Bremhall, Cofin, Hannad, Toller, &c. will believe us; or at leafter examin, and certainly find most palpable vacacusable corruptions. and contradictions in every one of their own Authors books composed against the Roman doctrin, and conclude with us, that Picty and Policy is milloses in promoting Peoplessy, and precuing Popery, and shat a good revenue, may be conscientiously setted (if legaly demanded) vpon the Crown; and vpon the poor fol-

diers.

re and fearnes that defend these nations against forreign invaand rebellious infurrections . Seing the Pope and his Ro-Hiolick Clergy, in all likelihood, will be content to refigu ir right and intend in the Church revenues to his Majelty, did in the like occasion to Q. May, who notwithfanthe tendence of her confeience, was faithfied there could scraple of Sacrifolge in applying (with confent of the true c) secclefialtical livings to pious and publick vies.

and now I hope I may conclude this Treatife with humdefiring a Conference or examination of Protestant and Cathe books , at least of one for each-fide; let the quotations Dodor Taylors Diffusities be viewed , and that book or any er writ against the Roman Religion, stand for the Protestants cerity, tis like he writ nothing carelelly, or rashly, his decladrift being to make a whole Nation Protestants, and profeshimself to be only Amanuensis to a prelatick Convocation of formed Bishops, which in his Preface he compares with that flembly of the Apostles wherin choyce was made of Indas his accessor, and sayes the lot of Se. Mathias fell upon simfelf, and fome other like himself was Barnabus the just. If this holy phyocation of Protestant Apostles should set forth a Book that th more lyes then leaves. I hope men may advise their friends confider whether a Religion that cannot be maintained but by nich men and means; and a Clergy that practifeth such frauds nd fallifications, ought to be preferred before a Religion and Clergy that not only professeth (as all others do) to write truth, ne present to come to a publick trial therof in a Regall way; Legal ad rather then fail herein, are content, that the controverfy be cided by them, that are known to be most zealously devoted to Protestancy. I do not instance Bp. Taylors Disfinative from Pofor the Trial, as if his falfifications to maintain Protestancy were more numerous, or more enormous then those of other writers that have defended the fame cause. No. He is more y then many, and more moderat then most of his predecesbrs, or equalls. But I instance his book to give my adversaries Hhhbb3

all the advantages that the learning of the Author and the Authority of a Convocation can afford. If they have a better not nion of the fufficiency of Bilhop Jevell, then of Hp. Taylor, they may fix rather upon his Apology for the Church of England, then upon Doctor Taylor, Dilluative from Popery, authorized by the Church of Ireland. To Jevell: Apology we oppole Harden, Septem, and Raffalls Answers; To Toplors Diffusive, Worsey, Land ger, and Sergence Annotations. But if they refuse this offer, as pointing but at two particular Doctors of their Church, let them be pleafed to have the truth of their Reformation, and the fincerity of their whole Clergy examined by answering to the fraud and fallifications wherwith I charge their whole Church, and of ling, in this book and and the day the hand the sales a maintain a training

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The Summe of this Treatife

Containing the Substance of every Section.

THE FIRST PART.

Containing the Matter of Fact of the Beginning, Progress, Principles, and effects of Protestancy.

SECTION L

Ow necessary a rational religion is for a peaceable government, and wherin doth reasonableness of Religion con-How dangerous for a tempo-Soveraign to pretend a spiritual: emacy over his fubjects. Heathen ces durit not assume it without perfusion in their fubjects that it due by descent from some Deity, that the Gods fignified their apobation therof by prodigies and racles. The great Turk, notwithnding his tyranny, thinks it not olicy to pretend a spiritual jurision over his fubjects, though wes. The ground of policy piety and digion confirmed by miracles: that ch a Religion will make the Prince erfull and popular, the Prelats ched, the people willing to obey S. Harris

and pay taxes. It takes away all pretexts of rebellion upon the fcore of a tenderness of conscience. How necellary it is for the Government to have a devout Clergy, and that Clergy at the Soveraigns devotion, and Some of them emploied in State affairs. Therby all disputes between the spirituall and temporall jurisdictions are prevented. With how much reason Statesmen dread such disputes. For the space of 1500, years the Catholick world believed that the Bishop of Rome had the supreme spiritual jurisdiction over souls, as being Christ's Vicar vpon earth : and that only such as were of his Communion, and vnder his obedience, were members of the Catholick Church 1 and therfore the Greeks for exempting the Bishop of Constantinople and themselves from that obedience, were declared Schismaticks: others were condemned as Hereticks

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for teaching and professing doctrin contrary to the Roman. Both the doctrin and authority of the Roman Bishops and Clergy, hath been confirmed by vadeniable true miracles, even here in England. It was held to be the only Catholick doctrin in St. Gregory the great his time. That faith which wee Roman Catholicks now profess is the same (in every particular) with that of St. Gregory, and of all Orthodox Christians of his time, and for confirmation wherof true miracles have been wrought.

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Fine Author and beginning of Protestancy. The first Preacher theref was Mineria Limber an Augustin Friars who from his youth had bin Hanced by the Devil , and prefumed to have bin possessed Pie refolved to preach and write against the Mas , praying to Saints, and other Carrolick Tenes after that the Bevil had appeared to him, and convinced him by Protes Stant arguments. How weakly the Protestant writers endeavour to oxcufe Labers dispuration, inflruction and familiarity with the Devil Others acknowledge it and maintain that the Devils doctrin ought

to be believed when it agrees with the Protestant interpretation of Scripture, that is, with every privat interpretation contrary to the sense of the whole visible Church. How much it is against piety and policy to make the Protestant, or any other privat interpretation of Scripture, the Religion of the State, or to present it before that of the Church, and of the holy ancient Fathers, quoted subsect. A compassion.

SECT: III

The principles ad propagation of Panelinary, blow
Lander began his reformation by gaining Poets Players, Principles, and remers, to different by
their rooms, ramphless, pictures and
ballads, the Roman Catholick Religion, and its Clarge. How he
drew afformany difficults Frian and
thiefte to his dide, and married nine
of them to lo many Muns as one
day, eaking afformer to hanfelf. How
he made his reformation planible to
his berting, by teathing that saly Faith
was necellary for Salvanon, without
troubling themselves with good
works: and popular, by preaching
that no Christian ought to be subject to an other, and how therupon
the Clowns, and Tenants of Germany
rebelled

elled against their Princes and ndlords. The three fundamental ciples of Protestancy are. 1. That many ages the whole visible Church had bin in damnable errors. ind fo continued vntill Luthers reformation. 2. That there is no rule faith but Scripture as Protestants repleased to interpret it. 3. That men re justified by only faith. How from fe principles have iffued innumeable protestant Religious contrary ne to the other. Luther did Ice his ma reformation divided into 130. figreing fects of protestants. None ncle wrought to confirm the Prostants doctrin, or their pretended thority for reforming the Teness the Roman Catholick Church; rotellants are forced to fay that misholical or counterfeit. Because no Bishops were protestants, and by fequence they could have no efts ordained, and fo their prieftd must have perished after the th of the first Apostatas Luber d others, the Protestant reformers nd Churches mught, that all Chrins are priefts both men and won : and this doctrin is supposed to be true by the Church of England in their 39 articles, and in the Act of cliament 8, Eliza tot tod andens

SECT: IV.

F the Protestant Prelatick Church of England. The occafion of K. Henry the 8. divorce from Q. Catharm, and of his revolt from the Church of Rome, was his passion to An Bullen : the words of S. John Baptiff to Hered, concerning his brothers wife, abfurdly applyed to K. House marriage, with his Brothers widdow. How zealoufly he had formerly maintaines the Popes Supremacy: how cruelly he afterwards perfecuted the professors therof; and how impiously he judged S. Thomas of Canterbury , robbed his shrine , and burne his Reliques. The Catholick Princes rejected his embafies and solicitations for mitating his example in affurning the Supremacy, And how much the protestant Prin-ces were troubled and assumed that he made his sulf the motive of his reformation. How incredible acthing is the English supremacy. K. Hem. 8. at length resolved to renounce it, and returne to the duty of a Christian King, but flood upon fuch termes. and differrd it to long that be died in Schiffin, excommunicated, and defpairing of Gods mercy. His last will and tellament was broken before his body was buried. The Erle of Hartford made himfelf Protector , and brought

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brought into England the Sacramenrian or the Zuinglian herefy, against K. Henry: last will, and the laws of the land then in force without a Parliament and contrary to the votes of the Erles of Arandell and Southenpoon and others of the 16. Trustees named Governors by K. Hery 8. during the minority of Edw. 6.

SVBSECT: I.

destroyed by Dulley, Duke of Northumberland. The fayd Dulley (notwithstanding he was a Catholick in his judgment as himself conselled at his death) concurred to establish protestancy in England, designing therby to vniettle the state, and make way for excluding the right heirs of the Crown; and crown his own family, which he essected by excluding 9. Mary (for being a Catholick) and by marrying his Son to the Lady Jane Grey, who had no other right to the Kingdom but what her Zeal to the Protestant Religion and Clergy gave her. What wicked men and great theats were Crammer and his Camerades that composed the 39 articles of the Protestant Religion of the Church of England, and the common prayer book, share of Sacra-

mean, Rites and Ceremonies and how the common people were made believe the change was not of Religion but of language

SECT: V.

F the 39. Arricles of the Church of England; they contain only fome general notions of Christianity, and are applicable to all differeing Sects of Protestancy, as Presbytery, Zuinglia-nifin &c. The delign of the compo-fers having bin rather to give mena liberty of not believing the particular of Christian Religion, then of tying them to any certain points therof, or to any faith, therfore they declare that the visible Church is fallible, and determin no certain canonical Scripture of the new Tellament. They make the theftrin that Labor learnt of the Devil against the Mass. Tradi-tion, and praying to Sainch are part of their Creed: as also the Tenet a gainst spiritual Caracters of Episco pacy and Priefthood (are 25.) rejo-fring imposition of bonds as not infli-tuted by Christ. In the a last directs they endeavour (in vain) to happress the errors of Anabaptifts; especialy that of appropriating to themselves other more goods : in wind by, because in their former articles they dedirects lawful for protestants to disposes the Roman Carhofick Clergy of their goods and dignitys, by terme of a privar interpretation of scripture; and the Anabaptists pretend no more but that its lawfull for themselves to deal after the same mainer with prelaticks; and tis certain there can be no disparity given. So that the two last articles of the postession of the authority of the protestant Clergy, are against an arident parity of reason in their own protestant principles.

SECT: VL

particular account of the revolutions which these 39, as ticles caused in England; and how they may work always the same steets; if there be such politick and popular heads amongst us, as Dady, Crumwell and many, of the last long ransiament. 9. Maries Reign sow students endangered by protestant eligies and rebellions. Dade Dades speech at his death. The Roman Catholiels Religion restored by AC of parliament, and the protestant decrease to be Herery and Schism, as also the force and smuos of A. Heiright divarce discovered, and his marriage with 9. Carboin of Spain, declared staild. The Roman Clergy.

refignation of the Church revenues to the Crown and prefent polleflors. 9. Elizabeth intrulion against the right of the Stewards effected by the zeal of the Protestant faction for suppressing of Popery.

SECT: VIL

Otwirhstanding that Q. Exicate of the sabeth was declared illegition in the by f. Acts of several tarliaments never yet repealed, the possessed the County, and immediat heir to Q. Many lately deceased. By the advice of Ceril and others the revived prorestancy, and the Supremacy, the short the supermacy, the short the decease of the Supremacy, the short the decease of the supermacy of the supermacy of the relation of the supermacy of the supermacy of the supermacy of the supermacy of the Act. I sale as a statistic of the 30. How the O as a supermacy of the Act. I sale as a statistic of the 30. How the O as a supermacy of the supermacy of the

fered to confirm the English liturgy if Q. Elizabeth would acknowledge his jurisdiction.

SECT: VIIL

Reasons why Q. Elizabeth in her long raign could not settle her protestant Religions nor gain credit for the prelatick Clergy: Neither is it possible for her Successor to make the generality of her subjects to have any aftern for either.

SECT: IX

Ow injurious and prejudicial the protestant Religion hath been to the Royal family of the Stevard: and how zealous they have bin, and still are, in promoting the same. It preferred not only 9. Elizabeth, but also any natural child of hers, before the line of the Stevard. Wherof see the line of the Stevard. Wherof see the line of the Stevard. Wherof see the 8 secunities and how they who murthered his mother, were surced to invite him to the Grown of England. Of his design to reform the principles and liberty of protestancy, intending therby to render in less dangerous to lawfull Soverages, and Monarchy. Flow K. Charles I. pursued his fathers design; but his sufferings and

death demonstrat the impossibility of confining the Protestant liberty with in the rules of Government, or reason. By the fundamental principles of Protestancy, every particular person is a Supreme sudge in spiritual affairs; and may more easely apply and abuse that prerogative to the prejudice of his Soveragn, then the rope can his papal Supremacy. Therson its a great providence of God when any Protestant King of England chapes to be judged and deposed by his Subjects.

THE SECOND PART.

F the varies of the inconfiftency of the principles of Protestancy with Christian pacts and peaceable government.

SECT: L

Fle voreasonableness and inconsistency of protestancy with Chaistian piery, or policy, proved by the very fundamental principle of all protestant reformations, which principle is a suppofition of the fallibility and fall of the visible Catholick Church, from the pure and primitive doctrin of Christ, to dampable errors, and notorious. inious superstitutions. Such a change admonstrated both incredible and impossible.

SECT: IL

He protestants proof of such a change is their pretended of scripture. It is domonstrated that their Sense of Scripture is not clear in any texts contropered between Catholicks and protestance. That the principles of protestancy incline to vice, the Catholick principles to vertue; proved in many particulars. The invisibility of the Church, a ridiculous comments.

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He protestant letter and Sense of Scripture is not the word of God. Doctor Cossins his Scholastical History of the English Canon of Scripture, consued, as also his exceptions against the authority of the Roman Catholick Canon. The Lutheren Churches of Germany agree not with the English Canon of Scripture.

SVBSECT: I.

Durefine) his exceptions against the Council of Trent,

answered. The tegality of a Councel as well as of a Parliament may fland with the obsence of many members if they were fummoned and expeand The absurding of protestant writers excepting against the want of Bilhops in the Councel of Trent, wheras themselves made new Religions and reformations by a Single roice of Lucher, Zuinglius, Calons & e. and in England by the vote of the najor part of twelve persons named by the Parliament to determin matters of faith and Sacraments, feaven men were shought fufficient to do the work, and cast the Roman Catholick Religion Protestant Bishop can no more pretend to fit and define in a general Councel, then proclaimed rebells can pretend to vote a lawful Parliament. Its as reafonable the Bilhop and Church of Rome should condemn hereticks, and judge all controversies of fairhas it is that a King and Parliament condemn rebells and judge fuites in law A new definition of Pope or Councel is no new arricle of faith; it is only a declaration of our obligation to believe that which formerly had bin revealed but not fufficomply proposed Doctor Coffin his egregious fallification of Belarmin, his wretting words of Sr. Aufmand Selliermanded . child to some

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He Protestant fraudulent and fals a no certainty of Christian faith can be built upon them: Protestants admit no Goppy for translation to be authentick, to the end they may be at liberty to meet what they do not fancy of the letter of Scripture at well as of the fants. The sulgir Latin sanithentick for pure. How correct are all English Bibles. How in K. Edward 6, his reign Grammer, and the first Apostles of English Protestancy, changed the livery freet loss Christian authentick fallible in doctrin; even after receiving the holy Ghost, and by consequence must hold attit writings or Scripture to be fallible and hold attit writings or Scripture to be fallible and hold attituded.

SVBSECT: 1.

Provention our suprious of Proventions of the English Bibliot, and after the Proventions and prelaticle dodrin of the Church of England, Against Images, Against Ordination by impedition of the Satisfic Against the Satisfic of Malle, Against voices of chafticy. To favor the Kings Suprel macy, How fondly these corruptions are excused by Whitaker, and how abfurdly Scripture is made speak according to the Protestant translations. What small hopes there are that I Clergia which corrupts Scripture, or continueth and counteranceth corruptions of Scripture, will repent or recant their errors, and how little real for the Protestant Byty bath to rely apon others. Clergia interior will report their Clergia interior will report their English Scripture.

SECTOV.

is not the true Senie of Scripture, turn IThe principal part of Gods word, is the fenie he delivered to the Church; together with the fetter. Its against reason to be five that the Church would be more curefull of preferring the latter, their of preferring the fenie of Scripture, and therfore Protestants are enexcussible for taking the letter from the Roman Church, and rejecting the finites This holy factors hid us resceive the Script of Scripture at well as the letter, from the Church. An infallible mark of herely for do the contrary. It is at least 16, to one, that the Roman Catholick Soile of the contrary is true, and the Pracelant Mar 1 to become Catholick Soile of the contrary.

SECT:

TO Protestant Church hath a true Ministery, Mirades, Succession of dodrin , or city of life. Their extraordinary ation is ridiculous and incredible, being impossible that God should d Ministers to contradict doctrin firmed with fo many figns of his in authority and approbation, as Roman Catholick is. God never fuch vitious men as the Protereformers were, to reform his hurch either in the old or new flament. If the Protestant doctrin d bin true, God would have ought miracles to confirm it, for econversion of the seduced Papifts protestants confess he doth for ne conversion of the Indians, Jupoins, and China. What wicked men re Lauber, Zuinglius Calvin, Buca, mimercand the reft of his Camerathat framed the Religion and mrgy of the Church of England; d how little credit in matters of ith deferves the parliament that nfirmed the fame. Caboins miracle Genera foretold by Terrulhaning publick Crarts of Judicature, to the

He conversion of pagan Kings Land Kingdom to Christianity foretold in Scripture is a more cleer fign of the true Church then any other miracles; and not to be found in any other Church but in the Roman Carholick , acknowledged by learned protestants. Of Barlows threescore invisible Queens converted by protestants. No greater an absurdity then their invilible Church. The vain endeavors of Calvin and other protellants to convert Heathen nations. Besser despair of Success in that Miniftery, and his advice to protestants to leave that labor to the fefuits, and rather bufy themselves at home Terrullians faying (that its a fign of herericks to pervert Christians, not convert pagans,) may be properly applyed to Protestants. Their fuccels in propagating their new Chofpel no greater miracle then the propagation of Mahomets Religion. subjective and limite pive

SEC.T. VIII

F the Protestant jultifying faith how absurd and inconfishen with Christian varies: how dangerous to Princes and all civill government: Cromwell was directed by it, and it may raise many Cromwells. Its as dangerous an opinion as Atheism; and therfore cryed down by K. James in the Conference at Hampton Court: yet can

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it not be disowned by the Church of England without difforming Proselfancy, and the Prelatick Religion. How much the best Protestant Princes and their Ministers are forced to fuffer by this justifying faith of their subjects: what great errors in policy they much condescend vnro : Proved by the fettlement of Ireland. The late Earle of Strafferd project and policy to make Reman Catholicks confiderable in triand Protestant Monarchy is more supported by Irish Popery, then by Scotch or English presbitery. How fallacious, and dangerous athing it is they call the Enwhich Protestant interest, in Irland. In all parts of the world where Prote-Stancy is professed , their own Aushors confess that vice and villany must reign; and there most, where their justifying faith is purell. The Roman Indulgences and Indulgences give no fuch liberry or indemnity as the justifying Protestant faith. Wee Rothank our Soveraign and his Minsters for not feeling wors effects of this justifying faith, and of Prote-Stancy. To vieus with Christian moderation they frive against the principles of their own Religion

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SECT: IX

Hat the rule of the Proteflar faith and judge of controver-fies (which is Scripture as interpreted by every Protestant) not confiltent with Christian Faith mility, Chariey, peace either in Church or State. All bereticks appeale to the letter of Scripture, there fore Lunber called it the book of he reticks. Every particular person (according to the fundamental principle of Protestancy) must be as e of Scripture, Councells, and Fathers and of the whole Church. How ridiculous it is to fee shallow wits, and filly women, explain Scrippure, condemn Councells , Fathers, and the whole Catholick Church; which folly proceeds from want of judgment , humility, charity, and Christian faith: It occasioned our late troubles, and rehellion, which was grounded upon the Principle of Protestancy. A Protestant people cannot be otherwise governed then a people wherof every one by priviledge or birthright, may appublick Courts of Judicature, to the law interpreted by every privat per-fon. The protessants imaginary go-neral Councells, and their appeales sherunto discoveredito be a d

divert and delay any determinabut of religious controverses. Every potentiate is a Pope, more absolute and dangerous, then the Bishop of ome. K. Jimes his faying that evey Protestant in the house of Comions was a King by his Religion. How little the bath of Supremacy contributes to the Kings Soveraignty, Security; or to the fabjects loyal-The Protestant wife of fain is wide of Scripture And therfore hey often change according to their makings of judgment or fivenging after Philips his expedition of their minist finite and while they from their Processin I that they form Som to devolaty but killed not abone follow, are ingentious. The grod ine confessions and articles of faith mpored franch professed by every tional Chapter, oblige not the ambers of those Churches, because Collectors and compoters of fuch ticles are not infallible, and will be ought not to agree with Scripture, n tealt as every particular person will applain in The 150 Articles of the Church of England are foundiguous, that they may be applyed to all differting Tenets of Protestants , both at home and abroad; and therfore are tisfy difference parties and yet

no party is contented with that indifferent fymbol, though each party callenges them in fome occasions, as favoring their own opinions, nor any thing more contrary to piety and policy then articles fo applicable to contrary Tenets, and interests. An arbitrary Religion is more dangerous and prejudicial to a flate, then an arbitrary government. How wifit the ev are to be made the diffinition fign of trust and loyalty to the King. A man is more engaged to flick to the King bands of the Kings colours, then by an out of to incredible a thing as the Supremacy; and lo enlightficant article as those of the 39. that comtradic the Roman Catholick doctrin. That Religion that hath not a more certain of the all be will be faith then the Procedunt Prefatick of England firth, is not fit to be made the diftinctive fign of trust, or loyalty, or the Religion of the flate,

hole of one Xost Dial Sanctant Le-

Ow fundamental principles of the Protestant reformations maturely examined and strictly followed, have led the most learned Protestants of the world, to fuldation, Atherina, Aramism, Make k. k. k. hometica.

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hometifin &cc. And the protestant Churches of Poland, Hungary and Transilvania, to deny the mystery of the Trinity; and our best modern English witts and writers, to admit of no other rule of Religion, butnasural reason. Instanced in Castalio Bucer , David George, Bernardin Ochin , Neuferus, Calvin, Alemanus, Socimus, Chillingworth, Stilling fleet, Faukland oc. How prelatick Protestancy is contemped by the belt protestant wits, and writers as being incoherent to the principles of protestancy, and contradictory in its own Tenets, How Preshierians agree with the forming. A Prelatick is a presbiteri an against Papists, and a Papist against presbyterians. His own Religion includes both their Tenets, though contradictory: he hath but one Tenet whereinto he is conftant, and that is Episcopacy de Jure divino. Calvin are fayd by Luchermu to be baptifed Fews, and that Mahometifm, Arianism, and Calvinism, are 3. pair of hofe of one cloath. All protestant reformations are remnants of the fame piece , though with different trim mings according to the diversity of their reformers fancyes. Why our English protestants deny not the Trinity as well as thole of Elungary; with out violating the principles of protediliparcoi!

francy they may doe it. Articles of Christian Religion against conclusions cleerly deducible from the principles of protestancy are not valued by protestancy. It is the case of the Church of England.

rooms was Aline by his Religion

He indifferency, or rather inclination of Projetlancy to all kind of infidelity, is further demonstrated by the prelatick and Calvinian doctrin of fundamental and not fundamental articles of faith. The delign of this new diffinction manifelted and fulfasted. The delign is to make all Christians (though declared hereticks) that diffent from Roman Catholicks, one Church, and of the Protestant communion. The Greeks and others, reject Protestants as herericks. By their doctrin of fun damentalls Turks and Iews may be of one Church and communion with Christians. Protestants proceed in matters of Religion as weak Statefmen do in state affairs, Forther Separation from the Roman Catholick Church they cannot be excused from a damnable fin and schism. Their writers charity towards Catholicks is but forc'r and feigned. Whatfoever is required that a Church be truly Catholick is visible in the Roman. It may iudge

adge and centure all other differiting ongregations, without note of parry, or illegality. Protestants have prodible nor legal withelfes to tesombar their doctrin'is the fame Meh Christ and his Apostles taught: Roman Catholicks have. If all feets of Owiltians were admitted to general Councells, and therin Judges of themever and of their faith, greater illelity it would be; and greater partiathen that only Roman Cathos be Judges of their cause. Since Apostles time, one part of the Christians judged the other, and the are that judged the other, was that hich obeyed and Ituck to the Bis hops of Rome as St. Parri Succelfors, wedin every age vutill this prefent. that faith and twilight agree in the

property LIX a TO B & darland is require to both for that with red

Dw Gods veracity is denyed by Protestancy; as also by the prelatick "doctrin of Yanda" and not fundamental articles of faith. The belief of Gods veracity tonsists not in acknowledging that what foever God fayd; is true: (never my heretick denyed that, and all hereticks deny Gods veracity) but consists in believing that God will not tolor not countenance falshood with supernatural and evident signes of truth protestants give less credit and thou

obedience to Gods Ministers and Orders declared by the Church though qualified with vndeniable fignes of Gods truth; then they do to a Constable, Catchpol, or any other the meanest officers of a Court or Commonwealth; though their warrants or badges may be more easily counterfeited, then the miracles or lignes of the Roman Carholick Church. They will not believe God fpeaks or commands by the Roman Catholick Church, though it hath the fupernatural fignes of his trust, and sheweth his great feal Miracles; but they believe that the King focaks and commands by any Minister of State, or inferiour Magistrat. No Ministers of judicature or officers of war have so authentick marks of the Kings authority to command the subjects, and to end Suits of law, as the Roman Catholick Church hath of Gods authority to instruct mankind, and determin controversies of faith. As it is rebellion to contemn the Kings authority represented by the authentick badges therof in his Ministers; so is it herefy to contemn Gods authority represented in the Roman Catholick Church by fupernatural fignes; as miracles, fan-&ity, Conversion of nations &c. Gods. veracity might be lawfully questioned, if it were lawfull to judge that he permits the Roman Catholick Kkkkz

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Church to err in any point of faith whatfoever: Proved by a limilitude of my Lord Chancelor delivering the Kings mind to the Parliament in his Majesties own hearing and presence. Veracity is a vertue inclining to speak truth, not only when the person fpeaks, but when any other fpeaks by his commission ; for then, the person that employes an other to speak, is bound (by vartue of his own veracity) to endeavour (to the vitermost of his power) that his Misnifter, or Mellenger etter nothing but truth and this is to be voder flood not only in matters of great, but also of small importance. Proteftants make their own convenients tive of their faith and measure there by , which articles are fundamental, which not. The most fundamental are ticle, (or the foundation of faith) is to believe, that God can not permit his Church to err, eyen in met fundamen tals. A Demonstration ad b gainst the Protestant doctrin of the Churches fallibility in not fundament talle.

The fame further demonstrated as also than neather the protestant faith, nor that of the Sure footing in Christianty, is christian belief. Not the matter believed.

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but the motive and manner of belies ving, makes our belief Christian rectificate and the Author of the Sare foring believe not any things man ters of faith which they do not imagin to be evident, in it felf, or evident to them that it is revealed. They agree in making elect or felf evidence, the rule of faith, but vary in the application of that rule; the Author of the Sare fasting applies it to all or most of the Roman Casholick Teness evotelland to few. The doctrin of the Sare fasting can not be excused by the opinion of some Schoolmen, that fay, an act of faith is possible and consistent with evidence of the revelation. Christian faith must have a mixture of objecting faith must have a mixture of objecting. Mr. Rolans Berlie expression (that faith and twilight agree in this property, that a mixture of darknes is requisit to both; for that with too resulgent light the one vanishesh impersonatelege, as the other, into day is not only wirey, but agreeble to the fense of the ancient Fathers, and to Scripture Hebr. 12.

To believe, is to must the perion believed, and take this word for the turch, as you doe a mans word, or hill for many. Gods worth and veracity being infinit, we ought not to admit of any doubt in mattern of faith; our affurance of faith must not be grounded vpon evidence entire of the ob-

of the revelation but spon to imil offibility that Soud Doubles by wident fighter Dobling manking to alignment the revenled the multiprisa Christianity and version metals mor permit the Church so ded God were not emniporent. lid be permit the Church to err in matter of fith subough and industries de because securiting to the is the application of his power reflection fame; and Godsinchas tion to truth (even in not fundamene alls) being infinity he must be infinit v.concerned, and applied to preferro Church from falfhood in the aft amicles as well as in fundament alls. The different mariner of belieng God, and men. Wee could not eve God if is were evident to us he the what we affensive Where ach confile the guilt of herefy? Dedered by that of rebellion. The ab fardity of the privat fairit, and of all other Protefunt pretexts against the ablick selfmony and authority of Roman Gatholick Church Catholick Religion. In what fenfe the

Lity and policy militaken in lity and policy militaken in making prelatick Protestancy and in continuing the Sanguinary and

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penal flature against the Roman Cathio liele faithed twas want of Christian pienting. Elizabeth to attroduce the Proceduat Religion but hot want of human policy in becaute the had no til tle to the Grown but by Protestancy. The Mile of the Stedards is vaqueltion risble sand therfore they need not the Support of Protestancy How dangerous and daminable athing it is, to mabethe temporal laws of the land the risle of faith: the protefrait prelatick Religion hath no better The Principleanand priviledges of Protestancy being inquitiftent with Soveraighty and government siever or Protestant Commonwealth foundlin necessary to mald and moderate to fe principles and priviledges by human lawes according to the customs and constitutions of every Kingdom and therfore Epifcopage (without which our parliaments could not be legal) was here in England continued with prelatick Protestancy, though contrary to the Tenets of protestancy, and to the examples of other Protestant Churches Whence followeth continual disconterits and defigns of the generality of these Protestant nations against their prelatick Glergys and the little effecme and affection there is for the fame Glergy among the reformed Churches abread. How vnfafe it is for the Prince and government to establish by Kkkk3

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law a Religion and Clergy for generally hated, and that acknowledges it is self to be fullible in doctrin, and therefore (for all they length) lead their flocks to etertal dumnational factories acted to favor Religions out the ground of not poole, not present to make the kellington resionable of entires the ground of human laws but human laws one not be the ground of Religions show dangerous it is to prefer too much the Act of vaiformity againfulliprest and realous a millititude as the Sectaries itself Their errors ought to be confused with reason, not agor. The prelatick Clergy (whose spiritual Centures and authority ought to train all differences in maintaining (by force of law) the improbability of their caracter and jurisdictions against the cuit dence of reasons.

SVBSECT:

He prelatick caracter and Religion is so incredible that few ferious men in their judgments continue any long time Prelaticks. By pretending a mean, and moderation between Papilts and Presbiterians, the Prelaticks fall into manifest contradictions in defending their own caracter, doctrin, and disciplin. How

carned protestants are force to cond fell that the Prince may force has habjects by laws to his Protestant perficition; and chart every protestant dibjects (norwithstanding the prince has prerogative) hath a privat autho-alty to judge of the prince has reaand is bound to tick to his duri contrary judgment. What great confusion this must occur the process of t prevented in the Roman Betholick One of the differences between it and the Protestant is that when Prote-flants selectivities do not violat the principles of Protestancy, which maprinciples of Protestancy, which makes every mair/Supreme in matters of faith, and by confequence of fate. When Gatheliele rebell, they go against their principles, that give no fach supremacy or liberty. Such ele last one hundred years there have bin more rebellions upon the foorest protestancy, then have bin fince Christs time upon the foore of the Romain Casheliele Religion. In what sails the Catholick Religion. In what fenfe the Roman Calbolick is a growing Religion. Whether it be policy to perfecute a Religion that energaleth against the rigor of the lawest and to promote a Religion that doth not encrease with all the helps of lawes and favor

Other since The fanguinary milipsal flaturs are thought to be fo worult, (even by protestants) that no honest d Cober man thinks them fit to be ur in execution Whetherlithe poy to continue fuch fraum ? All feious perfons begin their deligns sinft the government with profing execution of the flaruts and fomies therby make the zealous and iddy multitude rebell Whetherit ere not piety and policy to repeal auts, that, if put in execution, make e nation and government infamous; not put in execution, may occasion eballion, by reason of an indiscrete alia chegiddy multitude ? Belidis, ir being enacted to Suppress the rinciples and destroy the persons of the Catholick party, which maintained the Stewards right to the Crown, ought to facilitat the repeal.

SVBSECT: II.

He fanguinary and penall flatures of England against Catholicks, can not be justified by the proceeding of the Inquisition, nor by laws and edicts of Christian Kingsand Emperors against heresicks. The first English protestants acknowledged themselves to be heresicks, when they penisted to the Parliament (a. Ed. 6.) for a repeal of all anothers of the Ed. 6.

cient statuts again@hereficks, not daring to preach and profess their reformed doctrin vitill the Parliament shad condescended to their petition. Quein Elizabethi reformation confir--med by Sanguinary flaturs diametri--caly appolicso primitive Christianity: and therfore very ftrange, that men fo knowing is the English nobility and gentry, should continue them; or that perfons for pious, loyall, and well bred thould mor (wither out of Chrithan tharity to Catholicks or out of a dutiful civility to the Royal family -that now reigns) repeale laws enacted by Q Elasterb for min of the Steoverer party and for excluding themrelives from the Crowned guont action How 'estily the truth may be

CHARTON BOTTO MANAGEMENT AND CONTRACTOR CONT

TRAP CRIPTING HELD

Conveniency of tolerating the conference and conveniency of tolerating the Roman Catholick religion by Act of parliament, proved by the little conficence of the Protestant clergy, in maintaining Protestancy with frauds and fallifications; and by the great inconveniences this Monarchy suffers by pressing the prelatick and Protestant Religion upon tender conscients of the pressure and the protestant of the pressure and the protestant resistant results of the pressure and the protestant resistant results of the pressure and the protestant results of the pressure and the pressure and the protestant results of the protestan

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ring to preach and medical Emonstrated that either the learned Proteflant, 100 bile Roman Catholick Ch are Cheats, proved by the impelibility of concealing the truth of Chri Atianity , and of the true Church otherwise then by the fraudy and fal-fifications of eight. Clergy So mani-fest are the signs of the Catholick. Church and so one of the colo in Scripture. And as one of the colo Clergyes are Chears, for either the Catholick or Protestant layey, are damnably careles in matters of falvation. Reasons why the Catholick layey can not be thought carless the Procestant may. How eafily the truth may be known and how the Protestant layey may be confiderably eafed from extraordinary taxes by informing themfelves of the truth of Religion. The impudency and impiery wherwith Bp. Jevell and the first prelatick clergy impoled protestancy vpon this nation, to favor Q. Elizab: pretentions, and to taife themselves from Pedantry to Peorage. Proved by Levelli Challenge and Sermon at Paules Crofs ; and by his and the Prelatick clergyes Apology for their Church of England : pretending that the Catholick Church for the first 600. years was Protestant. How this imposture was confuted by the Cutholick writers; and the proteiling writers forced to acknowledge their ownersors blow the fame impollute swan again maintained by flucceding prelittible i mill/how writtecetially. Flow Lydre their down writtecetially flow Lydre their amedian full impollure and with how great inflamy to his perfun, and differential to his cuttle. The reconstruct grammatis a daminable fin give any credit to their Cleanable fin give and fallifications where the franch and fallifications where their conference and Cleanable find with good policy; with the any credit with good policy; with the any credit with good policy; with the any credit of the conference and Cleanable find with good policy; with the any credit of the conference and Cleanable find with good policy; with the any credit of the conference and Cleanable find with good policy; with the any credit of the conference and Cleanable find with good policy; with the credit of the conference and Cleanable find with good policy;

ned cicil wat D' He the Crown ought to faciliar the repeal.

He fame further demonstrated; and that there can be no reason to suspect the sincerity of the Roman Catholick Glergy.

SYBECT LAND A

Therein be charity to treat Charity to treat Charit with celework the money when they are convicted of damining fouls by finish and willies by finishes and which the first seconds of the Inglish

pith Church (Crauses and his Camerada,) ought not to be centured accordingly. The frauds, and wilful faltifications, hypocrify, incontinency, impiery and Atheilm of the prelatrick protestant Clergy in K. Edward 6. reign. What a wicked man Arch. Crammer, was of Peter Martyr, Echimus, Burr, Latimer, and Ridleys impieties.

SYBSECT. III.

F Hooper, Rogert, Poynet, Bale, Regers combined against Craer and Ridley. How Laumer joyned with them. Their Project of Purimnism. How Hooper inveighed against plurality of benefices when he had mone, and enjoyed two Bishopricks when his faction prevailed; and left his friend Ropers in the burch. How Rogers and Coverdale confpired with tell to falfify Scripture, Bishop Pomers contest and Suit in law, with Butcher, about the Butchers wife, notwithstanding that Popuet had one of his own. But Sentence was given for the Butcher against Pomes, contrary to the Principles and liberty of Proestancy, and to what the protestant Church had resolved before in the lihe cafe between Sir Ralph Sadler ; and to Barrow, whose wife was decreed to be married to Sir Ralph , during

Barrows life, Birbon Bales converfion to protestancy, related by himself, and attributed to his beloved Dol. What an impostor he was. Bish: Oiverdales drunkenes, and corruptions of Scripture. How corrupt and vngodly a Scripture is the English translation of the Bible. It was condemned by act of Parliament as fraudulent ad fals. Notwithstanding which censure it was (and is) imposed vpon the Nation as the word of God; formetimes it was called Mathews Bible; othertimes the Bishops Bible or the Bible of the large volume, with litle or no alteration. Coverdales vanity in attempting to convert to protestancy the Vniverlity of Oxford. Lawrence Sanders a Protestant Martyr and Priest; his refolution to dy for legitimating his little baffard.

SVESECT: IV.

Rch. Crammers conference with Doctor Marryn and other Catholieks. How weakly he defended the Protestant cause. How vainly Protestants pretend Scripture for their doctrin, as all heretiles do. How Crammer was proved to be an heretick by the definition of Origin, Testullian, Oc.

LIII

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AND SECTION

tion to proteshnoty a telescoty like F the protestant Clergy in Q. Maries reign, the fame that afterwards founded Q. Elirabeths Church. Their frauds, factions, cheats, and changes of the English Protestant religion during their exile in Germany, Related by Dr. Heylin. How the German protestants called the English protestants, the devils Mareyrs, and would not entertain their banished Clergy and Confellors. How therupon the English clergy changed and accommodated their Religion to that of the places wherin they lived, and printed books at Frank ford and Geneva containing contrary doctrines for humoring difsenting churches. How often they changed their Litarry at Frankford. Of Grindall, Horn., Sandys, Chambers, Pakhuif , Whithead , Whittingham , Williams, Goodman, Wood, Sutton, Fox; their frauds, factions, divilions and books against Q. Mary &c. How wnfit men to be Bishops and to found a Church and yet they were the chief pillars and Prelats of Q Eligabeths reformation.

A Bominable frauds, and wilfull falcifications of the protestant Clergy in Q. Elizabethe reign to maintain their doctrin fer forth vnder the name of an Apole ey and defence of the Church of Eng. land How Q. Elizabeth gained the Nobility and House of Commons to vote in parliament for reviving Protestancy. Of Bish. Icwells ridiculous challenge at Pauls Crofs. How all the Protestant Clergy conspired with him in his impostures. How they were confured by Doctor Harding Stapleton and other Catholicks. All the protestant writers borrow from 74 wells impostures their arguments and authoritys against the Roman Catho lick Religion. Acknowledged by Dr. Heylin in his history of the Church of England: ported and entre entre

SVBSECT: I.

He Protestant Clergys fraud and faishood against Communion under one kind. It was a thing indifferent in the ancient Church. Proved by several instances Jewells ridiculous evalions.

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nd moving any son arrest graffs

Texell and the Protestant Clergy censure as hereticks the same ancient Fathers they appeal vnto in other controversies, for condemning the mariage of Priests. They corrupt the

the Ecclesiastical history for the fame reason; and bring an example of an imaginary Bishop to confirm their corruption; and pretend that S. Greagory Nazianzen says that a Bishop may minister the better in the Church for having a wisein his house, and that his own Father was instructed in Ecclesiastical functions by his wife.

SVBSECT. III.

Cardinal Hofiss and all Catholicks with contemning the holy Scriptures contrary to his own knowledge, and even after he had bin admonished of the imposture.

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Allifications and frauds against the Bishop of Rome his Supremacy, scripture fallified to impugne the same.

SVBSECT. V.

Protestants frauds and fallifications to deny and discredit the Sacrifice of Mass. Their pretence that the ancient Mass was the same thing with the English commution or Liturgy. Jewells impudency.

SUBSECT. VI.

Rotestant falistications and conruptions of Scripture to make the Pope Antichrist, and the specification of Bishops a mark of the beast. Q. Elizabeths first Bishops were violently bent against Episcopal Succession, because it was notorious that themselves wanted such a succession. Want of Succession a mark of hereticks. Proved by Fathers.

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Rotestant fallifications of pro-Rotestant fallifications of prosecured herebys, of lo release of the form of the profession of the profession of the profession of the first of the policy of the first of the policy of the profession of the prof

SVBSECT VIII

Tem to prove that popes have in-

SVBSECT: PX

Tem to prove that S. Aufin the Apostle of England was no Saint but an hypocrit, as also to discredit Catholick Writers.

bilingian Millers in their Centuries.

Rotestants frauds and falsificasions of Scripture, as likewife their altering of the 39, articles L111 a

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of Religion, to make the lairy believe that there are true Bilhops and Priefly in the Church of England. Jeen their forgery of records: The Evalions of primat Brankal and others, concerning their Episcopal fuecession, confirted.

SVBSECTE ME & TIL

starrentialities wanted files.

A divertificant to the Reader concerning Risks Issael, of fome learned protestants convened to the Roman Gatholick Paith by discovering the fallifications and frauds of his books. Mr. Hosker fitterity questioned for his immoderat praises of so great and notorious an impostor, in his Eccles. Polit. A feigned Protestant Story of the two Doctors Reynolds. How Issael excused his fallifications in presence of the Erle of Leicester, by laying that Papists must be dealt mith at Papists.

SEGT: V.

Rauds, follies and fallifications of Iohn Fax his Acts of monuments; and of his Magdeburgian Mafters in their Centuries. The little finiterity, of the English Church and Clergy in countenancing such fals dealing. All sobermen that read the works of the Magdeburgian

Centurists must conclude they compaled them rather in drinking floves then in retired studies : fo rash and fooliffare their centures of the great telt: Doctors and Saints of God Church Valleis the Iefuit aptly compared these centurilly to malefactors. that confess, all the knowing and honest men of the country or city witness that they are theeves and hereticks &cc. And then thefe malefactors refute all this, by only faying that the fived knowing and honest men, for highly eftermed by all the world for their knowledge and integrity, fooke incommodically, and ignorately, when they account the theory. they accused the theeves. Iohn For. his abfurdity in making the true Church visible to Protestants, and invisible to Catholicks. What a ridiculous Church of Protestants he fancies, and deduceth only from the time of Pope Innecest 3, and composeth of a rablement of all fectaries, divided among themselves, and differting alfo from Protestants. Proved in particular inftances of VValdenfes, Albigenfes, Wickleff, and others. His three fimple Miracles of Luthers, and how For describes a revelation of his own, and how he was made a fool by revela tion. The Prelatik clergy recommend Fox his works to all Godly people, though the learned of them know it to be a collection of frauds, follies, and fables.

SUBSECT: Inging. hpremacy; divise others,

Arein A

Ohn Fox his Calendar of Protefrant Saints. In all 456. wherof Bishops Martyrs 5. and Crammer the principal; by him you may judge of the reft. Bishops Confesiors. 1. Virin Martyrs none. Mayd Martyrs 3. lings and Queens Martyrs and Confellors 1. (Edward 6.) Other men. ind women Martyrs 393, other men and women Confessors 57. The greaselt disputers (against the Catholick Bishops) of these Martyrs, were a Book, a Cowheard, a Taylor, a Blakmith, a millers wife, a Cutlers wife, nd a married mayd, So Fox calls her. How madly these poor fouls ran to the fire. Fox his Martyrs were all fanaticks.

SUBSECT: IL

Ilfull falfifications committed by John Fox in his acts and monuments. He falfifies S. Bede, and an ancient enfish Synod, to make them Quartodemans, and to favor the Protestant dodrin of divorces. He falfifies also Sr. Antoninus, to discredit Pope Gregory 7. has Hildebrand and a Councell, to favor the mariage of Priefts. The ancient Greeks and Latin Churches held in lingle life of Priests. 120. lyes in

three leaves of Fox his book; and more in the whole then in Skydens Hiftory, though eleven thousand are gathered out of Sleydon by the German writers. His censuring Acts of ancient English Parliaments for condemning Rebells and heretiks. His fallifying Sr. John Oldcaftles profession of faith; to make us believe he was a Protestant in the point of Purgatory.

SUBSECT: IIL

Octor Charle egregious falfification of St. Auftin, and how failly he excufeth Luthers doctrin of the lawfulness of Adultery and incest.

SUBSECT: IV.

Rch. Cranmer and Peter Mari errs falfifications against tranfubstantiation and the Sacrifice of the Mass.

SECT: VI.

Ow fome protestant writers in Q. Elizabeths time feing their fellows proved falfifiers, waved the testimonies of the ancient Fathers and Councells, and yet the others continued their former cours of falfifying both Fathers and Coun-L111 3. cells

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cells. Of Whitaker, Arch. Whiteiff, and Full How they contern the Fathers and Church, when they relate ancient condemned herefuse that Protestants, now profess. Doctor Willer a great Impostor: how impudently he fallishes, taking God to winness he will speak nothing but truth: it is the general custom of Protestant writers.

SECT: VII.

Allifications and frauds of the prelatick and Protestant Clergy eyer fince the beginning of A. James his reign, for continuing and maintaining Protestancy.

SUBSECT: L

Heir corruptions of Scripture notwithstanding that the King commanded the English Bibles to be corrected. They corrected some few things that gave advantage to the Puritans against Episcopacy leaving other corruptions as formerly. Insteed of correcting their fals Scripture, they forged new Registers. How they fallify Scripture in the first commandement (Exad. 20.4.) and yet object against vs Carholiks that wee take away the 2. commandement. How absurd this their objection is See also how they corrupt

Scripture to humour K. James in the Inpremacy: divers others. Arch. Abbeen and the Bp. of Glocefter altered the true translation of St. Paters epiftle to impugn purgatory; accused of this impiety by Sir Henry Sovill that tranflated it rightly. How they corrupt Scripture against prayer to Saints That Saints in heaven do hear our prayers, proved by reason and authority. Whether it be not more then credible that Arch. Abbots who fallified Scripture, would forge Registers. How ynreasonably the prelatick Clergy in their Dedicatory to King James (fet before the new translation of Scripture) defire his Majelly to protect the fame against the objections of Puricans and Papills

SUBSECT: II.

F Dean Walfingbams feruples and Search into matters of Religion; and how by discovering the frauds and fallifications of his own Protestant Clergy, he became a Roman Catholick. The occasion of his doubts. His memorial to K. Lames (as being head of the church) for fatisfaction. His reading of the Defence of the Centure, and his judgment therof. How that book proves Scripture is more cleare for Catholick Tenets, then for Protestant: of Dean walstingbams

Walfingbams appearance before his Grace at Lambeth : his conference with Doctor Covell. This Doctors fraud and folly in diverting Walfinham from the truth. Of Dean Walbame third and fourth appearance perfore my Lord of Canterbury. How he was abused and threatned by his Grace, for defiring to know the truth. Of the Knight of the corner (Perkins) and his persuasions. How the Archbishop (to be rid of a man that prefled to know the truth) remitted Dean Walfingham to the Commissary of St. Albans, and to others who gave him no fatisfaction. Of Bells libells delivered, by the Arch-bishop to fatisfy Mr. Walfingbam. His last appearance before the Arch-bishop of Canterbury, and an affembly of Diuines. How in their presence he produced the corruptions and fallifications of the protestant books recommended voto him by his Grace, and yet neither he nor that affembly durft compare Mr. VValfingbams notes of frauds with the same books as Mr. Walfingham defired; but dismissed him, withing he were far enough, for discovering their chear, and the weaknes of their Religion.

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SUBSECT: III

Reflexions vpon Mr. VValinghams Relation. This like cafe, and cheat do h happy no as often as the protestant Clergy observeth any confcience through the vnreasonableness of their Religion. A case of conscience concerning one millions of sevennue proposed, and defired it be decided by the parliament, and that some knowing person, (my Jord Chameeller) be the Moderator of the conference for that purpose.

SUBSECT: IV.

A Relation of a Trial held in France about Religion. How necessary the like is in England, for the credit of protestants, and convenience of the state.

odii SECT: VIII 1917

Protestant fallifications to perfuade that the Roman Catholick doctrin is inconfistent with the Soveraignty and fafety of Kings, and with civil Society between Catholicks and protestants. How the Protestant writers having bin worsted at Scripture, Councells, Fathers &cc, now endeavour to defend Protestancy

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Stancy by reasons of state, and become unfortunat Politicians. Divers fallifications touching this subject published by Morton Bishop of Duresm. How he answers some objections with new lyes: others, which laying the blame vpon the Archbishop of Canterbury, and Dr. Stork &c. To most objections, he gives no answer. The whole National Synod and Protestant Clergy concurr in an imposture concerning the fign of the Crofs in Baptifm , against Roman Catholicks. The Protestants fallifications of the Canon Law about depoling of Kings: About cheating excommunicated per fons: About murthering and mallacring Protestants. Divers fallifications to affert a spiritual Supremacy in Kings. According to the Law of England, our Kings may minister all ecclefiaftical functions, confecrat Bifhops; and their letters patents are fufficient to give any lay person (man or woman) power to confecrat Bishops and Priefts. Ten wilfull falfifications fet down together by Bifh: Morcon for proving that Catholicks hold the Pope cannot be deposed nor become an heretick, primat Bramballs fallification to prove that Popes may and have decreed heretical doctrin. Programme with a regard of the

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free now endeavour to detuch weak-

ad so SECT IX.

Roved by reasons and examples that no Religion is fo little dan gerous to the foveraignty and fafery of Kings, or fo advantagious to the peace and prosperity of subjects sthe Roman Catholick, notwith standing the popes spiritual suprems. cy. Bellarmin (the Author most excepted against in the opinion of depofing of Kings) fayes that a King cannot be deposed for being an heretick unlesse he forceth his subjects to he refy. The Author of this Treatife doth not intend to promote Bellarmin doctrin, but only theweth there can be no danger in it though it were allowed as true. Not any thing more contrary to found policy, then to lay for the foundation of loyalty an Oath or engagement against opinions plaufible, popular and practifed. The best way to suppressthem is to blence the Authors, not cenfuse their dodrin. How little the paper power is feared by protestants, though they make it the pretext of perfecuting Catholicks. How little his centures can disturb the government in regard of the notoriousness of the fact, and the folemnity of his fentences, required for their validity. How Arch: Land and other protestants contradict them felves in this matter. A fancied possibility

Mey without probability can bring enreasonable it is to exact a more frift profession of allegiance from catholick subjects to a protestant Soveraign, then is given by any other Cato their Catholick Soveraign. That the french Kings exacts fuch engements, or Remonstrances from heir Subjects against the Popes author ity a is required in England and Ireof from Catholiks against the fame, is a geofs miltake. All fuch disputes are prohibited in France, as tending to fedicion, and no way profitable. The Centure of the Parliament of Par ris, and fome Doctors of the Serven inft the Popes authority, diffinuled by the King and privy Councell France Protestants cannot cleare eir own principles in this particular om the afpertions they lay on the Catholick Tenets, One of the fundar mental principles of Protestancy is a nower in the people to depose Soveraigns and dispose of their Kingdoms or the afe of the Chefpel Proved w the examples of all Kingdoms and tates that received the Reformation. even the Prelatick of England

the vitifier of E Grand Art. Southers in will let evotestants could never all baprove any of the withill fall-

god Roman Catholick writers: but on the contrary themselves are convicted of that crime whensoever they attempted to make good their charge against us. Of the Index Expung arosins. Bp. Tapler: objections in the Dissailistice; as Iso Bp. Mortont, Bp. Favells, & c. retorted vpon themselves. Item Sutcliff: accusations against Bellarmin. The Councell of Calcedon confirmed by Act of Parliament of G. Elizabeth, and by consequence the Popes spiritual supremacy, which that Councell asserts.

SUBSECTOR

Rotestants convicted by Belar min of holding 20. ancient condemned herefies and how fourseen are admitted by them , or at least wanswered; and the other fix wheref they endeavor to deere themfelves , are excused only by falfifying Fathers and Catholick Authors? among which are two Pelagian here-Ges two Novatian , one Manichean, and one of the Arians. Befides thefe. prosestants maintain Inflification by onby faith with the Simonians and Euromiant. That God is the author of fin, with the Florinians. That women may be and one Printis with the Populars That Concupifcency is a fin; with Pro. chit That the true Church was invi-Mmmm

fible for many ages, with the Donetife. That men ought not to fast the Lent, pray, nor offer Sacrifice for the dead, with the Aerians. That Saints ought not to be prayed onto, nor their reliques or images worthing, with Vigilanting.

SVBSECT IL

Allifications objected against Baronius by Dr. Sweliff. How ridiculous. The difference between the fallifications objected by Catholicks, and those that are objected by protestants.

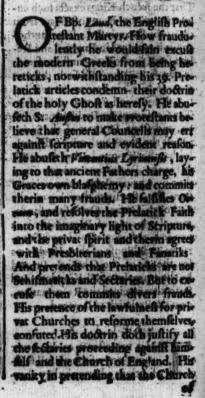
SECT XIOT

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Alumnies and fallifications of Laster, Chrois, Arch histor, Loud, and Primer Piter, to differed the Roman Catholick Religion, and vphold Proteffancy, against their own conscience and knowledge. What imputes impulsors were Laster and Calons. Proved in many particulars. Francis and fallifications and calumnies of primat Piter (called the Irish Saint by protessus) against the real presence, and Francischen tinion. Against absolution of sins by a Priest. His cheat concerning Billiand Latrice. No new invention of se-

fuirs, but the ancient doctrin and distinction of the Fathers: Against prayer to Saints. His imposture of the Braviary of the Premonstratentian Onder.

rion, then kelven by any other Ca-



of Britain is independent of the Pope: malfo that the Pope can not be judge in his own cause. His fraudulent and abfurd explanation of 8. Irenew again ft the primary of Rome; item of the gallican libertys. His abusing and corrupting S. Gree. Nacion. because that nt afforteth the infallibility of the Roman Church. His fallifying of Gerfor vpon the like accompt. A faire offer to Protestants for the trial of fallifications.

SECT. XII. Thether it be piety, or policy, to give the Protestant Clergy of shele 3. Kingdoms a million sterl per an for maintaining (by fuch frauds and fallifications as hitherto have bin alledged) she doctrin of the church of England fallible, and by confequence (for all they know) fals. And how the fayd million per animay be conscientiously applyed to thevie of the people, without any dangerous disturbance to the Government. It was policy in Q. Elizabab to make fuch a clergy and Roto preferve either. No feditious or in- ted. The denying and differring it a teressed persons can disturb the Go- figuritat Protestants are guilty. Cawernment (by pretending seal for pre-tholicks grant conference to Proteferving a Religion and Clergy forpro- dranes whenfoever they demand itse judicial to the foul and flate) of diber- ve The Protestant layer have reason ty be granted in discover the chest to question their Clergies Ordination

wherby the people are abused. Many Protestant mistakes wherwith the common fort were fooled, are now cleered; and sheir own conveniency wil invite them to examin further the errors of doctrin incident to education from which errors the Protestant Church doth acknowledge it felf not exempted. If the Processant faith be true, fuch a trial as we defire will be of great fatisfaction to the Professors therof, and confirm them in their religion, and convert Papilts and Sectaries to the fame; if it be falls, belides the falvation of fouls by a discovery and profellion of the Roman truths thefe kingdoms will be able not only to defend themselves, but offend foreign !nemies after we are enabled thervisto by a conscientious addition of a milliwhich also they acknowledge to be on sterl per an, to the publik revenue. No danger of facriledge in applying the Church revenues to pious and publick yes, for the prefervation of the people; practifed by the ancient Catholick Clergy. Not one good reason why the Church of England ought potto admit of fuch a publick confeligion , but not piety. The case being trence as we propose and defire. Bibbo now altered, neither piety nor policy Lands reason to the contrary confu-

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and caracter, as well as their doctrin. ples. An vndeniable Miracle of S. France The new change of their formes of ordination, very fuspicious. That theRoman Religion is fuch a growing Religion, proves it is the true Religion, fit to be made the Religion of the state.

THE FOURTH PART

He Roman Catholick Religion in every particular, wherin it differs from the Protestant. is confirmed by confiderable Miracles, recorded not in vain Legends, or modern Authors, but in the most authentick histories of the world, and by the ancient Fathers, and Doctors of Gods Church.

SECT: I. Uch Miracles as are approved by the Roman Catholik Church are true Miracles. The doctrin confirmed by those Miracles, cannot be rejected without doubting of Gods Veracity. Every Protestant doth see [though not observe] true Miracles, in confirmation of the Catholick faith. What great feruting is made by the Roman Catholick Church into true Miracles, and the lives of men, that are to be canonized for Saints. There can be no combination or cheat in such matters. Some of Scripture, related by 8. Chryson. Miracles permanent, that be feel by 1-mel S. Gragory Madianica, S. Majini, all men, as that of S. Januarise in Na. 1 S. Nilis ; S. Cyprian the Marcy, S. Op-

cis Xavier wrought vpon Marcelle Ma-Brilli, most remarkable for many circumstances. Miracles to confirm Popery, related by the Magdeburgian Centurifts; but by them [abfurdly] attributed to the Devil, or faid to be feigned. TrueMiracles cannot be wrought to confirm falfhood: 'tis against Gods veracity to permit the fame. Miracles oblige vs to believe the doctrin, in confirmation wherof thy be wrought The difference between Antichrills, and Catholicks Miracles, or true and fals Miracles. That all the Roman Catholicks adore the Sacrament, and believe Transfubstantiation, as also other points of Popery, is an evident Miracle of God, and can not proceed from the Devils power or art. The Devil temps men to be herericks by the means and ministery of their fenses, and by humoring the fame, not against the evidence and inclination of fense. The general figns and marks of the Church, are vndeniable Miracles. No other Church besides the Roman Catholick, can thew those figns. legish , but ago T cay. The co

THE THOISE ENCYTER PROPERTY WAS I F particular miracles that confirm the Roman Catholick Tenents and our fenfe of confirmation of adoring the B. Sacrament, Transfubitantiation, the Sacrifice of the Mals Communion under one kind, prayer for the dead, and Purgatory. Primar Vibers fallifications and fraud to differedit forme of hele Miracles discovered. Of Mifacles in England, related by Waldenand recorded by the Archbilliops of Camerburyes Register. How Pro tellants fallify the very flature, and books. Miracles wought by S. Bernard to confirm every controverted point of the Roman Catholick doctrin against the Protestant. Protefrant writers confess S. Bernard was a Saint; and yet fay his Miracles werewrought by the Devil. How abfurd

SECT: IIL

Iracles to confirm the worfhip and verm of the lign of
the Crofs, recorded by St.
Faulinus, St. Cyril of Jerufalem, St.
Arbanafius, St. Hieron, St. Gregory Totourns, Nicaphorus and Theodories.
How by Tradition from the Apostles the primitive Christians were
scentromed to fign themselves frequently with the fign of the Crofs.
The first and worst Heretiks were
memores of that fign. Christs Crofs
multiplyed by miracle in St. Paulinus

his time. Procedant miracles are but cheats. Not one of them true. Protections agree with pagans, heretiks, and Maganan, in contemning miracles, and the fign of the Cross. How the Devis die at the lamb and the segmental of the segment

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Traces in confirmation of M the Canonic works of of emilient authors of the Ecclefiatheant History , and by the z. Councell of Nice an. 787. Wherin were 150. Biffiops." S. Peters Maddow was the Image of his body; and by feripture (All. 5.15.) it appears to have wrought Miracles. The Proteftant Impolture concerning Christs Statue that Infim the Apostara brokes confuted & John Bansafeen hand that was cut off by the practiles of Imagebreakers, selfored by his praying at our Ladies Image.. The Protestant enation of civil and religious worthing tenfued.

SECT. V.

Iracles related by S. Aufins; S. Ambrofe, S. Gregory Naziancen, S. Chryfoftom, S. Hierom, S. Optatus S. Bode, S. Bernard, S. Anfelm, and others in confirmati-

on of prayer to Saints, worthipping their Reliques, of the yestue of holy water; the Sacraments of Confirmation, Confession, and extrem Vaction. The doctrin of Indulgences confirmed by the lame Miracle that confirm worthip of Saints, Pilgrimages, &c. The truth of all S. Ibemar of Canterburyes Miracles evidenced by one that For recount, and picks out to differed the sell. What little readon protections have to suspect out Catholick Miracles of forgery. How fowere the Roman Church is in the scrutiny, and punishment of such Impostures. Reflections upon Bishop the Image of his body; sad by

flatue that labourthe Apollaia broke

rafices hand there d by his praying at

Taylers Treatife of Confirmation Confedion , and extern Vaction; maintained to be Sacraments by ancient Fathers, S. Beets holiness and learning acknowledged by Protestants, The relates Miracles s. wherby the encors of Protestancy, are confuted flow absurdly Protestants contemn the authority of the holy Fathers in Miracles admirting it in matters of tasth. How enductions, Take Fee his Miracles are: how rowifely the melatick Clergy countenance his Advand Monuments, that have so spread puritanism in England. A paralell between Protestancy and Mahometism.

flant siriters c. niels S. Bernard was a Terperat (Ast. 51.15.) in appears in Same and the lay his blind Same Rane Impollure, concerning Challes

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ronen & Hacephorus How by Tradition police the primitive C scrullymed to fign themfeld quentity with the figu of the C The first and worst Heretiks w enemyes of that fign. Christs Cross

The beauty Sel Carelle Amountains S. Hin

THE CONCLUSION

fying that as they approched neet the City (of Crickery) having seasimmed sate elderonely adapt adapt adapt adapt and the control of the cont

OF PARLIAMENT, FOR RELIGION.

May it please your Honors



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Enerable S. Bade in his History of the Church of England, recounteth, how S. Audin the Monk, and bur Apostle (Sens by S. Gregory the Great Bilhop of Rome to convert our Saxon Ancestors from Pagantim to Christian Religion) activing at the Isle of Tames in Kent, gave notice

write King Ethelbert (then a Pagan,) that he and his fellow-preachers were come from Rome, and brought to him very good tydings; so wit, that such as would follow and obey their deatrm, should enjoy an everlasting Kingdom in heaven, with the true and living God. The King moved with curiosity, came into the Island of Tance, and notwithstanding his suspicion that the Monks were Magitians, returned this civil and prudent answer; you give us very fast words, and promises, but yet for that they are strange, and unknown trato we, I can not easily affent wate them, for jaking that antient Rilation which thus long both I and my people have observed. But for so much as you are come so far to the intent you might unpart unto us such knowledge at you take to be right, true, and good, wer will not said your roughle, but rather with all Courtest we will receive you and middler vinco you all such things as are behovefull for your living. Accordingly he allowed them lodging and other necessaries in the City of Canterbary, and after hearing, and examining their descript, became a Christian.

The very fame tydin's and Doctrin that St. Author and his Companions delivered to King Ethelbert, do I most humbly for vato your own Bishops

Nana

Framphry in Lehatiga i p 2 aar 5 pag 5. G. 627

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nor of St. Marry's

8, Brde lib. 9 bijl. gap 19, Who lived in Dom, 1900.

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le Bishop of Offery in act.
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Humphry in Infinitifmi, p. 2 - rat. 9 pay 5. 8 627 confessing fin taught the very fa-medoctrin in all Darrico Lors shot The Papille me Profes. :110'

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and writers (A) confess, and is plain in St. Beder History, restrictions that as they approched near the Citty (of Contribut) having the Citty approched near the Citty for IESUS. Chris, carried, as their manner was, before them, they sing the City of Cit falting. They reforted to an antient Church built in the honor of St. Marrys (made while the Romans were yet dwelling in England) and there did by Mais &c. This their doctrin they proved to be true by working of many miracles, and to be the very fame, which foleph of Armanka and the Apolles had preacht to the angent Bruous whole Bishops S. Asfine tourned to found with him in converting of the sexans a Currely be never would have delired or demanded had ther Doctrin differed from hiss of certain ceremonies seed by them in Baptilm, and of their lewish way of celebrating Easter, he did not approve, and all Protestants grant he had good reasons, neither could the Britons themselves gainfay it, when by common accord they prayed that God would vouchfale by forme heavenly fign to declare whether their particular traditions of rather S. Aufins (with whom, faith Bede, all the other Chun ches throughout the whole world agreed in Christ) were most acceptable to his Divin Majesty s and the Brans Priests having prayed in vain for the rellimation of fight to a known blind man, St. Antim compelled by inft necellity, fell on his trees, prayed, and forthwith the blind man faw. Then the Britons confessed indeed that they understood that to be the true way of righteoutoes, which Author had preached, and thewed voto them. This miracle God wrought by his fervant give bin thewed vnto them. This miracle God wrought by his fervant abircorolles to reduce the antient Britons to an uniformity in ceremonics of S. Japan Many (b) other greater miracles did he work by the fame St. Augustian file, wherby our Modern Ministers are convinced of herefy, heread Brother August for being obstinat in their errors against Transubstantiation, worship of Images, Purgatorys, Prayers to Saints, Induspences, hang brought the Sacrifice of the Mais etc. for that with these Populi Doby in the sur
China both St. Austin and his Master St. Gregory are charged by

The Conclusion

our own Protestant writers and consured as converting the

I hope your Honors will not give water was I who deline onby liberty of conscience, wheref the worst consequence can be this that the ancient Religion of Christ may therby be reftor red) a wors answer then King Febelbert returned to S. Aufine Though what wer aftirm of the Catholick belief , will feem france to you that have hitherto supposed the fame to be ido latry, or Superstation, and perhaps Suspect to be as great Sorcerers as King Kebelbers did S. Aufin and his Companions But without question to pious and prudent Perfors as Tour worst, will not he less charitable then a Pagen who men that belides an everlatting Kingdom in heaven come to offer you million fterl per an woon earth respecially seing we do not desire you should condern your own Protestant Religious nor credit ours , before you fee what your Clergy can ansver to our reasons, and to corruptions and fallifications of Scripture, and Fathers, which we defire to dipod against them per day's in a publick conference, if it be your Honor pleasure to grant Greenies to that favors for obtaining whereif they will be as earnest Ship to 10 S. Aptors as wee if they believe their own doctrin. But in cafe they him , exh cline or deferr to reasonable, and seasonable a request as we umbly concieve outs to be, I hope four Honors will not think that men who dare not defend their Religion against provos the Mirach ag adversaries, that offer to show the falshood theref, and which God the frauds wherby it is, and only can be maintained, deferve Prough by to great reverence, and revenues, or can be fit to direct others in the way of falvation, wan a crui about ad on amount worst

(C) As for their railing against Sr. Auftin our Apostle, motwithstanding that God approved of his Doctrin (with many bas/Gregory) miracles) it is no Acisfactory way of reasoning : neither deer Broth (as I perfuade my felf) will they be able to rally to grave and that it plea-Sober a Comittee as your Lordibips, out of a million per an by quoting their own Translations and dense of Scripture of great mirawresting texts to their own advantage, and to the great cles among

Nnnna prejudice

God, of n advertife yo to de , gla form it, ili gently Re-member it.

e should sile

(B) instruction of

be been pou is need full shat a n most pementy gailes mababou jey, rock fear s and feat with joy. Theu half to joy, for that by means of the faid Mi-yacles the End dish mens agli are won o the faith: too haff to ear, leaf thee, thy e lifted up in prefumpuo falling as far invocardly by vain Glory, as then art by outward prays puffed

schudes bis

TO LOUIS TO

letter thus !

And what-

prejudice both spiritual and Temporal of these Nations, again the Common Sense and confeit of the visible Church for 16, ages. They have had indeed hitherto better Success in this particular, then they could expect from to wary and with people as the Emplair ; but the improbability that a Clergy would be fo impudent, and impious, as to fallify Scripture, forge Registers, and build faith upon fancy, hath gained them. more credit then they deferred, and made the Layey more redulous; and carles then Christians ought to have birein a matter of to great importance as the everlatting happines of their fouls and in a subject to tempting and suspicious, as the revenues of the Church New that it hath bin he fate or fortune of this Monarchy to be involved in wars which have discovered othe infusionary of the Bings revenue to maintain the same ,) and that we have no other fecurity of a peace (when concluded) but the words of Dutch and Frenchi, drawn vp into a formality of Article, which will he no longer observed then it will be their conveniency for to do; and that the honor and fafety of their three Plations can not be fecured without prester, and more Conflant supplies and fubfidies, then perhaps (after a little time) will be fafe to exact of the impoverished multitude feing, I fay, this is the present condition of our State, (and will be also for the future. whenfoever is pleafeth our neighbors, to be our enemies) nor only all lawfull ways of railing moneys must be fought after, but many ways ought to be examined; that perhaps hisherto-

Wherfore as the French King hath lately commanded a fevere forutiny to be made into a new presented Mobility (of a hundred years standing) reducing them to their own Rank and quality of Citizens, and hath by produces, and payments of the Toille raised very considerable summs of money. I pressume to suggest unto pour Hanors L. (who are appointed to rectify the militakes, and correct the abuses of Religion) the Equity, and conveniency of the like screening into Queen District.

dels pretended Clergy : and dare engage my life, that af- thur either your Serious examination of those Protestant Ministers right ball, or ab the Church livings, and the Roman Catholick Clergys renation of their right to his Majesty, yee will find a just title in the Crown to a revenue fufficient not only to preent all domestile dangers, but also to secure us from all foreign

diffurbances, whether Popish, or Protestant.

This human confideration is not offered to fo zealous and but for the ious persons, as your Honores are known to be for a mouve Changing Religion; 'is only intended for a matter worthy your Judicious reflexion, whether men of so much conscience about art apand credit, as our Catholik Authors are reputed to be in the dained. post considerable parts of Christendom, would so particularly, frequently, and confidently (in their printed Books) accuse D. Fulk in the Protestant Clergy of wilfull and vnexcusable falsifications; and offer to own the charge in a publik Trial, and pres st. Austine tend that without fuch practifes the Protestant Divines can preaching not maintain their reformations; how is it possible, I say, that our perverknowing and confcientious perfons can be fuch impudent Im- for Mr. Pooffers? or if yee think our Catholick Glergy can impose fuch well calle manifest vntruths upon our own layty , as the Protestant Aportles Ministers pretend wee doe, when wee condemn Protestancy Mr. Af why may not the Prelatik Clergy of England be Subject to, cham in A and suspected of the like impudent practises. There being there pol. pro Camp fore as fair a pollibility of gaining a million per an for the Dom. pag-Grown, as it is incredible that men of reputation would pur 33 calls his bish impostures to easily discoverable without any home of the chabliswith impostures to easily discoverable without any hopes of her of all. profit therby to themselves, but rather with an affurance of Popish Del distredit to their cause, and of credit to their Adversaries; and Elvin, Mr. nothing toft (but a little time) in that Your Honors will be Willet in pleased to appoint a time and place for a publick trial therofy bis Terraly. (it being but a matter of fact; and foon determined) I humpag. 122.

My befeech Tour Honours that you will be moved with conplaceth St. mence, curiofity, and conveniency, fo to order this affair, that Gregory world may be fatisfied which of the two Clergys (Catho- and St. Aud lick tin among N D D D 3

receibe to work miracles, shink in given thee. mon for thyes the Minis of pobole

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Anith

lick or Protestant) abuseth their Flocks by a cheating Religion Not many years fince, one Mrs. Stanbon, an English Protestant Gentlewoman that relided in Paris, had thoughts of changing her Religion, her chief motive being the novelty of Protestancy: Dr. Coffins (now Bishop of Durefme) after taking ypon himself in that Citry the Charge of the English Prelatics Congregation, notwithstanding his conformity with the Presbyterian Hugonots, and his frequent excursions to Charenton and being vexed to loofe to vertuous and exemplar a foul a Mrs. Stanboy was reputed to be in his Protestant Church, he feriously endeavored to persuade her, that the antient Religi on of England was Protestancy; and that Popery was the movelty. But it feems the Gentlewoman (though fhee had not pervised S. Bedes Ecclefiastical Hiltory) had read our Cronicles, the Annals of John Srow, and other Protestant lay-writers much more sincere then Dr. Coffins; and whereas before his discours shee only doubted, after shee had considered and reflected upon the improbability and extravagancy of his impoflure, her doubt changed into a certainty of the fallhood of protestancy, seing so learned a Doctor could not maintain its antiquity and truth by a better argument. I Think thee is yet living, and a Religious in Paris; I am fure many persons of credit and quality yet living, can tellify the truth of this pallage, which is but a petry protestant fraud in respect of

I have not prefented Tour Honors with this Itory of Do-Cor Coffins as if it had bin a rarity; it is the ordinary practife among protestant prelats and preachers to feed their Flocks with fuch fluff; there can be no other against the vniversal tradition, and all the Histories of Christendom. My design in recounting such a passage, is only this, that your Honors may be pleased to consider, whether Doctor Coffins (or any other Protestant Prela, to continue in his Bishoprik or Benefice) will not do as much now for keeping his Royalties and Busine are april-7

other fleights and Falfifications mentioned in this Treatile,

wherin Dr. Coffins also beareth a part.

Revenues

The Conclustone

ennes of the County Palatin of Durefin, as he did then rese a petry pastor of a privat Chappell in Paris ? Will any leared protestant Minister stick to imitate such an example. knowing it is the only way for fuch perfons as they are, tothrive, and become great in the English Church and State? Tour Honors Charity may be fo great as to suspend your fudements concerning their fincerity, but your confciences are to tender, that you will not keep thefe Actions in suspence Nations of a matter wherin they are fo much concerned. The only way to fatisfy them, and your felves, as I faid before, is, hat yee be mediate is to the King and Parliament for a Pu-Hik Trial either of the Protestant Clergys cheat, or of the Catholick Clergys Calumnies. If what is layd to the protestant: Elergys charge in this Treatife, be proved, the Crown gains. million fterl. per an. If not, the Protestant Church and Clergy gains credit; so that these nations can be no loosers by the Trial we humbly defire; for that, if granted, it will he known which of both is the true Religion, and perhaps that may appear to your felves to be the true Religion, which offers to treble the publik revenues, and to make this Momirchy not only the most Christian, but the me it considerable of the Univers; and then will be fulfilled the vulgar prediction of our King, Erit- Carolo Magno Major; and your Honors. will be the chief instruments in making him fo great, and his fubjects happy; which is the only delign of

> Your Honors most obedient and most bumble servant. J. W.

The Contact to. control the County Palacia of Parafra, as he did thes to ex positive son of a griver Chapter in Patis William leurs is to the first the state of the first the state of the s The state of the s denergy of the state of the sta bushok and the last of the best of the state of the best of area of the state of a will be a fine and a fine and a second of the state of the s was to a family to the state of challen , so he ment obtained to the space of Another of all and extend the standard of the or the second of the second of the lead of the lead of the second of the How is horse a his to brief to all beginning and had printing box a not different of all studies and all and - WAR THE REAL WAR TO AND A Part and the Part of the Part of the Part and the Part of the Part and part with the first at the witter study the state of the s or a done of reinstance to the simple simulations of the to relieve the comment of the attacks. the transfer feet exists with Visit of the state of the second